



TWO-TONE LEMON PIE

FILLING. Stir 1½ cups sugar, ½ cup cornstarch, ½ teaspoon salt and 1½ cups water until blended. Bring to boil. Cook until thick, stirring often, Stir in 2 beaten egg yolks and 3 tablespoons butter. Cook 2 minutes more. Beat in ½ cup lemon juice, 1 tablespoon grated lemon rind and 1 teaspoon vanilla. Remove from heat. Measure out half of filling and cool. To remaining hot filling stir in until dissolved 1 tablespoon generates soaked in 2 tablespoons cold water. Add 1 cup light cream. When mixture begins to jell fold in 2 stiffly beaten egg whites. Turn into a cooled baked pie shell. When set, spread cooled lemon filling over top. Refrigerate until ready to serve. Garnish with whipped cream. Serves 6.

PASTRY. Blend ½ cup shortening, 1 teaspoon salt and ¼ cup water with a fork until shortening is creamy and absorbs part of water. Add 1½ cups sifted Drifted Snow Flour all at once. Stir until pastry holds its shape. Press into smooth ball. Roll until pastry extends ½ inch beyond outer rim of 9-inch pie pan. Fold pastry in half, lift and place in pan so no air pockets are beneath. Build up fluted edge. Prick bottom and sides of shell with a fork to allow steam to escape. Bake in hot oven, 450%, for 10 to 12 minutes, (or until nicely browned). Cool before filling.

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by Dr. Franklin S. Harris, Jr.

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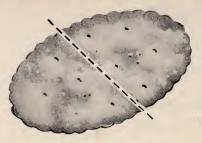
Experiment Station have shown that for potatoes furnow irrigation requires 30 to 50 percent more water than sprinkling when soil is maintained in moist condition and that more frequent light irrigations alone should increase potato yield by 100 bushels an acre. Average yields of peas could be increased by 800 pounds each acre by use of nitrogen fertilizer and another 500 by more frequent irrigation.

Important progress is being made in methods of converting the sun's radiation directly to a more usable form of energy. Bell Telephone Laboratorics and Wright Air Development Center are developing cells and batteries that absorb solar radiation and make it available for heating in an efficient way. A practical solar cooker has been developed in California which can attain a temperature under best conditions of 8500° F. In India three foot in diameter parabolic mirrors are used in solar cooker's producing heat equivalent to 350 watts for about \$14 a unit, but a price of about \$5 has to be reached to be widely accepted.

WHY don't the hearts of hibernating animals stop when the temperatures may be only a few degrees above freezing? University of Wisconsin scientists have found that the hearts are hyperirritable which keeps them going at the low temperatures, and a slight stimulation will speed them up to a furious rate at normal temperatures. Hibernating hedgehogs, Arctic ground squirrels, and Franklin ground squirrels in deep hibernation in Alaska have been found to have heart beats as slow as 2.2 times each minute.

APRIL 1955

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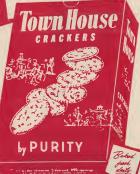
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NEW ALIGNMENT IN THE USSR

by Dr. G. Homer Durham VICE PRESIDENT, UNIVERSITY OF UTAH

THE WORLD was electrified Tuesday, February 8, 1955 to learn that Georgi Malenkov had relinquished the premiership of the Soviet Union after twentythree months' tenure. He was succeeded by Defense Minister Nikolai A. Bulganin, aged sixty. Bulganin two days later named Marshal Georgi K, Zhukov as the new Minister of Defense. This revived comment about the personal friendship of Zhukov and President Dwight D. Eisenhower dating from 1945. On the same day Malenkov was named Minister of Electric Power Plants, in charge of Soviet nuclear developments-a post which should momentarily quiet the talk about his "guilt" speech and possible "liquidation."

What goes on in the Soviet Union remains "an enigma wrapped in mystery." However it seems clear that two principal factions are allied in the Bulganin cabinet, the army and the party bureaucracy. Zhu-

kov is the symbol of the political power of the Soviet armed forces. Nitkita A. Khrushchev, like Bulganin, sixty years of age, and secretary of the Communist Party, symbolizes the power of the tightly disciplined party and the bureaucracy of the government which is controlled by the party. It should be remembered that Stalin was secretary of the party. From that vantage point he became the undisputed leader of the Soviets after the death of Lenin in 1924. Trotsky, leader of the Red armies, was forced into exile by Stalin's party position which was not unlike that of a chief priest, with all-powerful control of Russian organization. By control of the party, Stalin combined both the powers and prerogatives formerly exercised in Russian institutional life by both church and state through the czars and the patriarchs of Moscow. Is a new power-struggle eventually to break out between the Zhukov-Army faction and the Khrushchev-Party faction? If so, is the role of the secret police formerly controlled by the illfated Beria a thing of the past or will its terror emerge in both army and party?

It has been the general opinion that Bulganin constitutes the ideal "front man" for the Army-Party alliance. He has been actively associated with the military for many years. He knows the generals and the officer group. But he

has occupied this role as a party figure. rather than as a professional soldier. Thus his probable emergence!

Why the ouster of Malenkov? It may be wise not to lay too much emphasis on the widely-publicized statement of his failure and "guilt." Such statements appeared at the time of the shift with respect to agriculture. Malenkov is not a fool. If anyone alive knows the ways of Soviet politics, he should. He was widely discussed as the principal Soviet "theorist" at the time of his succession to Stalin in March 1953. As such he is aware of the economic, political, and international factors which affect and underlie Soviet politics at the high-

est level. By the time these words are published Malenkov could be dead. However, it is not unlikely that Malenkov like the older Molotov, may have been crafty enough to have assisted in engineering his own survival. His appointment as Minister of Electric

Plants, in charge of atomic research and development, is not the place for conspirators to place a "traitor." The exception to this could, however, mean that if Soviet atomic development is actually far below what has been advertised, then he has been placed in a wonderful antechamber for his eventual trial and execution. The "guilt" attendant on agricultural failure would only be a small measure of the wrathvial flowing from Russian "failure" in atomic developments, given the present world situation. Granted either situation, the shift of Malenkov to a new post, if only temporary, is a relatively new pattern in the Red dictatorship. His two predecessors, Lenin and Stalin, relinquished power only via death. Malenkov stepped down on February 8 and into a new post on February 10. Whether to an eventual greater outcry, purge, and death as a result, or to a sensitive spot where he can bide his time and await "peaceful" death in a less conspicuous role will be told only by time. Meanwhile he has the example of the wily old Bolshevik, Molotov, to follow and be a power near the throne

The consideration to follow underlies a basic problem no matter what the fate of Malenkov. That element is, as W. W. Rostow wrote recently, that "Marx was a city boy" and never did

> (Concluded on page 214) THE IMPROVEMENT ERA



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> > The Course

A Navajo Indian girl, child of the desert, daughter of a proud and noble race, lovingly plays with a baby goat beneath a Red Juniper tree in our cover subject this month. The locale of Photographer Josef Muench's picture is the Monument Valley area of the Navajo reservation on the Utah-Arizona border.

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- Cheddar cheese (well-aged or process); stir till melted. Add 3 tablespoons milk to 4 eggs, beat slightly; add to cheese with half the parsley, season with salt and pepper, and scramble gently till just firm.
- Turn out on hot platter, sprinkle with rest of parsley. Garnish with tomatoes (or bacon, well-drained on ZEE Towels). Serves 2 or 3.



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(From the writings of President David O. McKay. Compiled by Clare Middlemiss. Deseret Book Company, Salt Lake City. 1955. \$3.00.)

PRESIDENT David O. McKay, more than any other President, has traveled to the far-distant missions of the Church, carrying the inspiration of his divine calling to the peoples who have heeded the call of the Savior and joined the restored Church. Many faith-promoting incidents have come out of the life and experiences of President McKay, so many that it would be impossible to relate all of them. Into this book have gone some of the great events and treasured inspiration that indicates that the Lord is with this Church and its President with resultant blessings upon the members if they but follow the way of the Church.

Miss Middlemiss, secretary to the President since 1935, has gleaned from the numerous incidents of President McKay's full life some of the choice experiences for the promotion of faith in the life of all Latter-day Saints. This is a book that every Latter-day Saint would do well to own.

MILLIONS OF MEETINGS

(Dr. Harold Glen Clark, Deseret Book Company, Salt Lake City. 1955, \$2.25.)

Since this book indicates ways to conduct better meetings, this is a volume that will find a needed place in every Latter-day Saint home because nearly everyone at one time or another is responsible for conducting classwork or for presiding at some kind of meeting. Dr. Clark, a member of the YMMIA general board, director of the extension division of Brigham Young University, and a former bishop, knows the different kinds of meetings which the Church directs. In Millions of Meetings he analyzes carefully the responsibility of the conducting officers and teachers in these types. His emphasis throughout is the better direction of all instructional meetings, assembly type meetings, and group sessions to increase their effectiveness in encouraging the attentiveness which promotes the attendance of the Spirit of the Lord in our gatherings.

THESE TIMES

(Concluded from page 210)

understand the farmer. Despite population growth of at least two million annually, Soviet food production has remained at about the same level for nearly two decades. Russian farmers simply do not produce as collectivized, industrialized state-creatures. There is no Ezra Taft Benson in the Soviet cabinet who understands the farmer and the dynamics of self-reliance and enterprise that produce food and satisfaction in farm life. This failure to reckon with the basic dynamics of food-production may well crumble the entire Soviet experiment, in China as well as in Russia. (Remember the famines in China for which you have contributed in the past thirty years?) Malenkov, as a good theorist, may possibly have had the cunning foresight to perceive that any Red premier, under pressure to industralize for the sake of national power, with expanding mouths to feed, cannot successfully contrive to survive. The facts of Soviet climate, soil, and its agriculture generally are contra. Dr. Chauncey D. Harris, Dean of Social Sciences at the University of Chicago, one of the nation's leading authorities on the geographic basis of Soviet strength, hinted along these lines in an excellent analysis printed in U.S. News and World Report some weeks ago. A new economic plan for agriculture, could prove as embarrassing to Soviet leaders as the current one. Malenkov could have a safe haven in the electric power ministry meantime. In view of his past, he should not be completely discounted and "written off."

The more interesting question becomes, "What happens after Bulganin?" Will it be the army or the party or what? In general some considerations favor a larger role for the army for the next twenty years. By that is meant that the Soviet soldiers who experienced conquest in western Europe, beyond the iron curtain, are now in their early thirties and capable, if properly led either as veterans or civilians, of making effective demands on the state, even perhaps, modifying its nature slightly. Zhukov (now fifty-nine) is about the same age as the principal party leaders. The old party leaders, if successful, may have to take into account this brief but potent "western" experience of many citizens. In general, one would like to think that the shakeup constitutes a slight shift towards further ease in world tension. The Soviet Union is said to be importing food. This basic need may well be the key to world peace. No society can exist without a prosperous agriculture or access to food supply.





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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

January 1955

- 27 President David O. McKay's group was at Wellington, New Zealand. Later they were at the Church's college at Hamilton, New Zealand.
- 29 This was the first of parts of three days spent by President David O. McKay and party in Auckland, New Zealand.
- ELDER Sherman Taft Hill, former first counselor to President Ariel S. Ballif sustained as president of the East Provo (Utah) Stake. President Ballif was recently named to preside over the New Zealand Mission. Elder B. West Belnap, former second counselor, sustained as first counselor, and Elder David Homer Yarn, Jr., sustained as second counselor to President Hill.

Elder Wallace D. Yardley sustained as president of the Beaver (Utah) Stake succeeding President A. Carlos Murdock. Elder Joseph Charles Smith sustained as first counselor succeeding Elder Aird G. Merkley, and Elder Dee Evan Stapley sustained as second counselor, the position he held in the retiring presidency.

February 1955

1 President David O. McKay laid the cornerstone for a new chapel at Ipswitch, Australia. Earlier he had been in Sydney.

This was the beginning of the annual, month-long, drive for pennies for the Primary Children's Hospital.

- 2 PRESIDENT David O. McKay and party were in Brisbane and Adelaide, Australia.
- PRESIDENT David O. McKay and party arrived in Melbourne, Australia.
- 6 Elder Edwin E. James sustained as president of the Lyman (Wyoming) Stake, with Elders Lyman Feam and Lee S. Nebeker as his counselors. They succeed President John W. Taylor and his counselors, Elders James J. Johnson and J. Leslie Rollins.
- 7 SPEAKING at Sydney, Australia, President David O. McKay said his six-week tour of the missions in the

South Pacific had shown him that one of the great needs of the area is a temple. "Undoubtedly in the near future that need will be supplied," he said.

- PRESIDENT David O. McKay and party left Sydney, Australia, for Honolulu, at the end of their tour of missions in the South Pacific.
- 12 President David O. McKay broke the ground for a two-million-dollar college at Laie, in the Hawaiian Islands.
- 13 Elder Harold B. Lee of the Council of the Twelve dedicated the chapel of the Jordan Park and the Cannon Third wards. The building will also be used as the stake center for the Cannon (Salt Lake City) Stake.
- PRESIDENT David O. McKay and party returned to Salt Lake City from the South Pacific tour.

The annual M Men basketball tournament began today in the George Albert Smith Fieldhouse, Brigham Young University, Provo. Scores of today's games:

Edgehill 44, Ephraim South 31; Pocaello Sixth 31, Westwood 26; Garland Second 58, Minersville 48; Vernal Third 64, East Midvale Second 48; Ft. Lewis 41, Milton 36; American Fork Sixth 54, Cokeville 40; Grayson 47, Tucson 33; Arbor 63, Burley Fourth 36; Logan Fifth 51, Ogden Fifth 45; Fairmont 77, Washington 60; Sugar City 54, Mesa Tenth 53; Monrovia 57, Hill Spring 50; Murray Ninth 55, Bothwell 52; Emigration 65, Pacific Grove 64; Wilmington 56, Spanish Fork 43; Provo Thireenth 54, Pima 40.

16 Scores in today's games in the all-Church M Men tournament:

Championship games: Grayson 54, Vernal Third 47; Garland Second 67, Fort Lewis 44; Edgehill 38, Pocatello Sixth 31; American Fork Sixth 80, Arbor 63; Wilmington 70, Murray Ninth 52; Logan Fifth 56, Sugar City 53; Fairmont 70, Monrovia 54; Provo Thirteenth 59, Emigration 44.

Consolation games: Burley Fourth 50, Cokeville 47; Hill Spring 46, Washington 35; Mesa Tenth 56, Ogden Sixth 39; Spanish Fork First 55, Bothwell 45; Westwood 68, Ephraim South 49; Pacific Grove 52, Pima 38; Minersville 61, Milton 53; Tuscon 75, East Midvale Second 41. 17 THE First Presidency announced plans for the erection of a temple at Hamilton, New Zealand.

Scores in games for the all-Church M Men basketball tournament:

Championship games: Provo Thirteenth 52, Wilmington 50; Grayson 63, Edgehill 44; American Fork Sixth 45, Garland Second 41; Logan Fifth 48, Fairmont 44.

Second-day losers: Pocatello Sixth 45, Vernal Third 43; Arbor 63, Ft. Lewis 49; Sugar City 70, Monrovia 63 (overtime); Murray Ninth 58, Emigration 54.

Consolation bracket: Mesa Tenth 67, Hillspring 36; Spanish Fork First 69, Pacific Grove 57; Tucson 46, Westwood 39; Minersville 51, Burley Fourth 41.

18 Scores in the all-Church M Men basketball games were:

Championship games: Provo Thirteenth 60, Logan Fifth 38; Grayson 65, American Fork Sixth 41.

Third-day losers: Wilmington 66, Fairmont 48; Garland Second 53, Edge-hill 50.

Second-day losers: Arbor 58, Pocatello Sixth 53; Sugar City 59, Murray Ninth 36.

Consolation bracket: Mesa Tenth 48, Spanish Fork First 38; Tucson 64, Minersville 54.

THESE were the scores of the final games of this year's all-Church M Men basketball tournament:

Provo Thirteenth 57, Grayson 50 (first and second places); Logan Fifth 41, American Fork Sixth 39 (third and seventh places); Garland Second 45, Wilmington 42 (fourth and eighth places); Sugar City 60, Arbor 55 (fifth and ninth places); Tucson 45, Mesa Tenth 43 (sixth and tenth places). Mesa Tenth Ward was given the sportsmanship trophy. Royal Shipp of Provo Thirteenth Ward was named the most valuable player. The following all star ten man team was also chosen by the committee: Glen Dalling, Sugar City; Ron Farish, Wilmington; Wendell Sowby, Arbor; Neldon Cochran, Grayson; Richard Perkins, Grayson; Wendell Hess, Garland Second; Royal Shipp, Provo Thirteenth; Max Bond, Provo Thirteenth; Bob Oates, Mesa Tenth; and Steve Huffaker, Logan Fifth.

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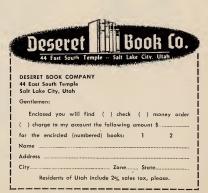
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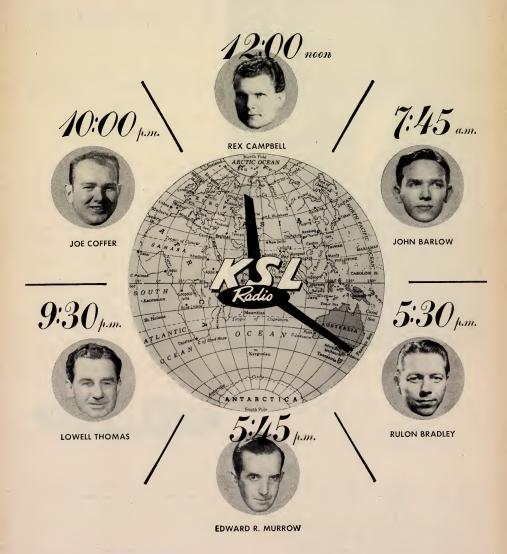
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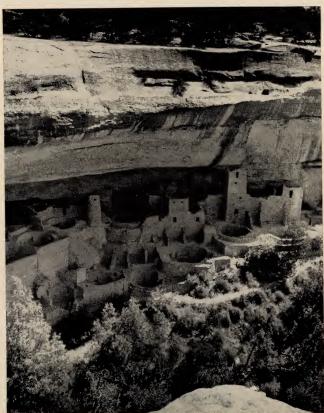
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Abandoned Pueblo

by Bertha R. Hudelson

Cliff Palace, Mesa Verde National Park, Colorado.



—Photo by A. R. Leding



PLEA OF A WANDERER

Bu Amber Groom

O Lord, before I die, let me go back Just one more time to that clean, desert land;

Where purple mesas, standing against the blue,

The flow of civilization countermand,

Show me an Indian shepherd and his flock, The hardy emblem of a vanquished race. Once more I'll feel the haunting loneliness That hovers over that gaunt, timeless space.

Give me again, O Lord, a desert night, With moon-glow glacing from the rimrock wall,

With stars so close that I can almost reach, And silence, utter silence, over all.

Give me one day of sun and golden leaves, A distant mountain with eternal snow. Then, when my sands on earth have filtered through,

Lay me to rest, where rides the Navajo.

NEED

By Elizabeth A. Hutchison

Beware lest dull complacency impart Neglected dust of gray monotony Upon the shining windows of the heart Where once a love looked out expectantly. Let not the hedge of habit grow so tall And strong that two within will circle round

On rutted paths and never know at all The lure of unknown trails that once they found;

For love has need of sharing sweet surprise, And laughter and the throb of joy and pain:

From hearts suffused with such there will

Alert emotions, fresh as April rain. Mark this, and keep as love's most precious creed,

Awareness of each other's spirit need.

SPRING GOES SHOPPING

By Ila Lewis Funderburgh

Spring wears a suit of misty green And quick bronze shoes, But her Easter bonnet is a thing That's hard to choose.

This daffodil with the jaunty crown Is a golden dream; And lilacs give to shadowed eyes A witching gleam.

That puff of apple blossom lifts In a charming swirl, And the wisp of rainbow-tinted veil Becomes a girl.

Wake—robin, columbine, anemone! What can she do? She orders all the lovely blooms, And wears them, too!

STORY

By Eleanor A. Chaffee

 \mathbf{M}^{y} grandmother told me there was a peddlar

Who came in the spring with his load of wares;

Shawls and beads from faraway places, Earrings fashioned like tiny pears.

Among his treasures a key was lying; A silver key all glittering bright, But he would not sell it for love or money. "I'll keep it," he said, "for who knows, I might

"Find the door that it's meant to open."
So he would leave. And then one spring
April came and April departed,
Leaving her beautiful birds to sing;

But no little cart came up the valley, No little gray donkey stood under the tree. I hope he found a door that would open Friendly and wide, to that silver key!

PAMPAS GRASS

By Eva Willes Wangsgaard

FROM earth where nothing grew at all A few short weeks have built this tall And graceful, living, whispering wall,

Reflecting sunbeams bright as glass, Recording moments as they pass Where feathery shadows dial grass.

The seeds were dry and slivery thin. What did they have to gather in The sun and wind and make them kin?

A miracle has filled this place With rippling plumes of foamy lace That glistens in the sun's embrace.



-Photograph by Josef Muench

FOR ONE ABSENT

By Katherine F. Larsen

Wherever you are
Under the sun's blessing
Or in the shadow of walls,
I would tell you
There is a tensile thread, invisible
That binds my thought
To yours;
Stretched sometimes so thin
A spider would scorn it,
Still it holds
Over miles
Over years,
And I have never been free
Since first your gaze spun it
(Amber fire
From your eyes, young
To my own

Blue as that yesterday's spring).

SPRING GOES TO OUR HEADS

By Maryhale Woolsey

The trees are donning flowered scarfs
Worn airy April ways;
Tulips wear cloches, upside-down;
The daisies, fringed berets.
Violets choose wee bonnets in
Such heavenly shades of blue;
And lilacs' fragrant, graceful plumes
Nod their "good-days" to you.
All down the borders, irises
March queenly, straight and tall—
Arrayed in purple turbans, quite
The handsomest of all.
With nature blithely setting
Examples such as that—
Why blame me, if I simply must
Acquire a new spring hat?

APRIL BEAUTY

By Gladys Hesser Burnham

MY FIELD of golden daffodils Is scattered round the green And interspersed with hyacinths As blue as skies serene Or tiny-eyed for-get-me-nots That hung a rock, with mirth. The gold of sun and blue of sky Bring April to the earth,

LEGEND:

Red Men of Moab Canyon

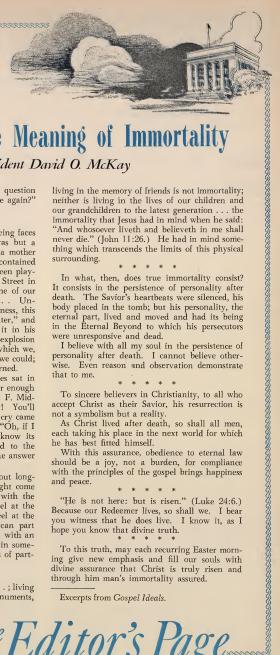
By Reva W. Bishop

O^H, this wild, half-tamed west! This land from barren waste was wrest: Where sands and storms of ages past Have carved sentinels of copper cast From bare, bone dry rock:

Where rasping fingers of water and wind Have shaped with force of fury undimmed The figures that stark, still, silent stand As though they now guard, as ghosts, the land

Where once they walked, as flesh.

THE IMPROVEMENT ERA



Easter—and the Meaning of Immortality

by President David O. McKay

EATH brings us face to face with the question of ages-"If a man die, shall he live again?" (Job 14:14.)

At some time or other every human being faces that which we call death. When I was but a boy, I sensed this deeply in the cry of a mother who sat by the side of the casket that contained her little boy. Several of us boys had been playing with firecrackers on Twenty-eighth Street in Ogden. We did not know then that one of our playmates had powder in his pocket. . . . Unfortunately, in a moment of thoughtlessness, this young boy broke what we called a "lighter," and while it still had sparks in it, he put it in his pocket where the powder lay, and an explosion occurred. His clothes were set on fire, which we, his associates, tried to extinguish as best we could; but he was very severely and fatally burned.

Two or three days later his playmates sat in the funeral services. I chanced to be near enough to the mother to hear President Charles F. Middleton say: "Don't cry, Ann! Don't cry! You'll meet your boy again." And then . . . a cry came from that mother's soul in these words: "Oh, if I only knew!" That is all. I did not know its significance then. I could just respond to the cry. But since, I have read in that cry the answer

to the longing of the human heart.

No parent can lay aside a child without longing, without wishing, that the child might come again, or that the parent might speak with the child again. . . . No husband can kneel at the side of a departed wife; no wife can kneel at the side of a departed husband; no child can part with a loving parent without being filled with an ardent desire to meet that loved one again somewhere in a better world where the pangs of parting are unknown.

Living in posterity is not immortality . . . ; living in deeds, living in writings, living in monuments, living in the memory of friends is not immortality; neither is living in the lives of our children and our grandchildren to the latest generation . . . the immortality that Jesus had in mind when he said: "And whosoever liveth and believeth in me shall never die." (John 11:26.) He had in mind something which transcends the limits of this physical surrounding.

In what, then, does true immortality consist? It consists in the persistence of personality after death. The Savior's heartbeats were silenced, his body placed in the tomb; but his personality, the eternal part, lived and moved and had its being in the Eternal Beyond to which his persecutors were unresponsive and dead.

I believe with all my soul in the persistence of personality after death. I cannot believe otherwise. Even reason and observation demonstrate

that to me.

To sincere believers in Christianity, to all who accept Christ as their Savior, his resurrection is not a symbolism but a reality.

As Christ lived after death, so shall all men, each taking his place in the next world for which

he has best fitted himself.

With this assurance, obedience to eternal law should be a joy, not a burden, for compliance with the principles of the gospel brings happiness and peace.

"He is not here: but is risen." (Luke 24:6.) Because our Redeemer lives, so shall we. I bear you witness that he does live. I know it, as I hope you know that divine truth.

To this truth, may each recurring Easter morning give new emphasis and fill our souls with divine assurance that Christ is truly risen and through him man's immortality assured.

Excerpts from Gospel Ideals.

The Editor's Page....



IS THERE A CONTRADICTION BETWEEN ALMA 7:10 AND MATTHEW 2:5-6?

by Joseph Fielding Smith
PRESIDENT OF THE COUNCIL OF THE TWELVE

Question:

"Will you kindly explain the contradiction between Alma 7:10 and Matthew 2:5-6?"

There is no contradiction!

Alma 7:10, is as follows: "And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God."

Matthew 2:5-6 is, "And they said unto him, In Bethlehem of Judaca: for thus it is written by the prophet,

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

This question has in recent weeks come from several sources. It is from the promptings of enemies of the Church who spend their time in a futile endeavor to discredit the Book of Mormon, attempting to make it the product of the mind of Joseph Smith the Prophet or some other person in collusion with him. These religious persons who sponsor this question may well be compared to the scribes and Pharisees of old, and the Savior's description of them, as recorded in Matthew, Chapter 23, fits these modern Pharisees and scribes admirably. They attempt to show that the Book of Mormon is of modern authorship, and this attempt has been going on for one hundred and twenty-five years and is farther away from effectiveness than in the beginning. It has utterly failed

Joseph Smith and those associated with him when the Book of Mormon was translated knew perfectly well that Jesus was born in Bethlehem. If the Book of Mormon had been the production of the Prophet Joseph Smith, Sidney Rigdon, or anyone else connected with this restoration, it would have stated plainly that Jesus was born in Bethlehem, for they were well aware of this fact. There has been an effort to make it appear that the Prophet was a very ignorant man who did not know where Jesus was born. In this they display their bitterness and hate and add to their confusion, for an ignorant man unacquainted with the fact of the birth of Jesus Christ could not have written the Book of Mormon. The fact that it is written in Alma as it is, indicates plainly that it is an expression coming from the Hebrew; for this is purely a Hebrew expression, in full accord with their manner of speech.

Our members, instead of being influenced by these modern Pharisees and scribes, should understand that they fail to see in the Book of Mormon the clear exposition of the fundamental doctrines of the gospel; its incomparable clearness of the teaching of virtue; faith in Jesus Christ; admonitions of righteous living, condemnation of all evil; and the solemn testimonies of the writers that Jesus is the Christ, the Only Begotten Son of God. They treat with contempt the sacred testimonies of the witnesses, both those whose writings are within the book and those of this last dispensation. After all these years that the Book of Mormon has been before the public, all these critics can discover are a few manufactured contradictions that really do not exist.

There is no conflict or contradiction in the Book of Mormon with any truth recorded in the Bible. A careful reading of what Alma said will show that he had no intention of declaring that Jesus would be born in Jerusalem. Alma knew better. So did Joseph Smith and those who were associated with him in the bringing forth of the Book of Mormon. Had Alma said, "born in Jerusalem, the city of our fathers," it would have made all the difference in the world. Then we would have said he made an error. Alma made no mistake, and what he said is true.

If the same tactics used by these modern Pharisees, "blind guides, which strain at a gnat, and swallow camels," were leveled at the Bible—and by some it has been done—far more serious problems would be presented for reconciliation. For one example we present Matthew 8:28-33 and Mark 5:1-16, the question whether it was the healing of one or two possessed with devils, in the land of the Gergesenes [Gadarenes]. Both Matthew and Mark are speaking of the same event. This discrepancy does not cause anyone who believes to discard his Bible.

Well, let us go back to the words of Alma. He did not say that the Lord would be born in Jerusalem. The preposition "at" has several meanings. The Standard Dictionary lists the following: "Of a point in space; on; upon; close to; by; near; within. * * * When we think merely of the local or geographical point, we use at; when we think of inclusive space, we employ in."

Alma was thinking of a geographical point, therefore he spoke properly according to the usage of language even in our own day when he said, "at Jerusalem, the land of our forefathers," Jerusalem being the central point of the land of their fathers. In the Book of Acts (20:15) it is written: "And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus." It seems perfectly clear in this passage that when they arrived at Trogyllium they were not in the city, but remained in the boat. Since the men on the boat, including Paul, were prisoners, it would have been folly to have taken them off the boat and in the city.

THE IMPROVEMENT ERA

THE 45,000 mile round trip among the South Sea missions to such fardistant places as Australia, Tahiti, New Zealand, Samoa, Tonga, as well as the Hawaiian Islands, made by President and Sister David O. McKay between January 2 and February 15 was a tremendous undertaking. President McKay has wanted to feel the pulse of Church members throughout the world. Having traveled to Europe, to South Africa, to South America, there remained only the Pacific area to visit in order to know firsthand the conditions prevailing in the farflung missions of the Church.

That President and Sister McKay have been able to do this great missionary service indicates their love for

This was the itinerary of President David O. McKay's tour of the Pacific Missions.

January 2, 1955-Left Salt Lake City. January 4-Left San Francisco; arrived in Honolulu, departed from there 8:30 p.m.

January 5-His plane made a refueling stop at Canton Island (a hurricane had missed them), and, after crossing the international date line, he arrived at Suva, Fiji Islands.

January 10-Left Suva by steamship. January 11-In Nukaloafa, Tonga. January 13-In Vavau, Tonga; after crossing the date line again, arrived in Nieua, Samoa.

January 14-In Pago Pago, Samoa. January 15—In Apia, Samoa. January 16—Dedicated a chapel at

Sauniatu, Samoa; inspected Pesagá School, Samoa.

January 17-In Apia, Samoa. January 18-Arrived at Aitutaki.

January 19-In Papeete, Tahiti. January 20-21-En route from Papeete to Suva.

January 23 to 25-Traveling from Suva to New Zealand.

January 25-Inspected the Church college at Hamilton, New Zealand; at Wellington, New Zealand, through January 28. January 29-31—In Auckland, New

Zealand.

February 1-In Sydney, Australia; laid cornerstone for new chapel at Ipswich, Australia.

February 2-In Brisbane and Adelaide, Australia.

February 3-6-In Melbourne, Austra-

February 7-In Sydney, Australia. February 8-En route to Honolulu, Hawaii.

February 9-13-In Hawaii. February 12-Broke ground for new

college at Laie, Hawaii. February 14-Arrived in San Fran-

February 15-Arrived in Salt Lake

PRESIDENT DAVID O. MCKAY AND THE SOUTH SEAS MISSIONS

by Franklin J. Murdock*

and adherence to the principles of the gospel. In spite of the strenuousness of the trip and the wide variety of climatic conditions encountered. President McKay was able to report on his return to Salt Lake City: "We have not had one minute's sickness; though we are tired, all are well and thankful for the blessings of health we have enjoyed."

President and Sister McKay left a radiant influence for good on every one they met: missionaries, public officials, members and non-members

To the missionaries President and Sister McKay brought a touch of home-they reminded the young missionaries of their own parents. One missionary, in particular, asked Sister

*Elder Murdock is transportation agent for the Church and acted as secretary to President McKay on the trip.

McKay whether he might kiss her on the cheek because she reminded him so much of his own mother.

The counsel, advice, and special instructions in missionary work provided a great impetus to those laboring in this part of the Lord's vineyard. Mission presidents, missionaries, and members derived great good from the presence of the President of the Church and his wife. The love and devotion they bear to each other became an ideal for other married couples to emulate; their wholehearted adherence to the principles of the gospel, even to the minutest detail, made others eager to follow their example.

As for President McKay, he stated on his return home: "Prospects in these missions are most encouraging.

(Continued on following page)

President and Sister David O. McKay on arrival at Honolulu on their 45,000 mile trip to the South Seas Mis-



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President McKay and the South Seas Missions

(Continued from preceding page)
The improvements since 1921, when I made my first visit to these missions on a world tour, are so marked I could hardly accept them as a fact."

The heads of the government whom President and Sister McKay met went out of their way to prove their respect for the Church and its head, President David O. McKay. President McKay reported: "I wish the whole membership of the Church could have followed us wherever we went. The Church members in these islands and in Australia were wonderful. The chiefs and leaders of tribes and other political officials were most cordial in their welcome."

Speaking of the Church schools in these missions, he said: "As great as are their accomplishments, they must continue on a program of expansion." Then citing the Church college now under construction at Hamilton, New (1) Arm upraised in benediction, President McKay greets Tahitian people at Papeete; President Caldwell in foreground (standing). (2) Sauniatu Chapel of the Samoan Mission was dedicated by President McKay, January 14, 1955. (3) Natives of Tahiti perform for President McKay and his party. (4) President McKay places the cornersione for the new chapel at Ipswich, Australia, February 1, 1955. (5) Malcolm Diehm and Helen Rea presenting President McKay with a basket of Queensland fruit at dedication ceremonies. (6) President McKay autoraphing books at the site of the new Church college being erected at Hamilton, New Zealand.





THE IMPROVEMENT ERA



Saints from Tasmania who traveled over 400 miles by land and sea to meet and hear President McKay speak in Melbourne, third stop on tour of Australia.



Boarding the plane to leave Australia, February 8, 1955.



Enjoying a feast at Neiafu, Vavau, Tonga, January 13, 1955, one of the stops on the tour.



President and Sister McKay, President Edward L. Clissold, Elder Murdock, and President D. Arthur Haycock.

Zealand, he said: "Though we had studied the plans and blueprints at Church headquarters, I was not prepared for what I found at Hamilton. I was greatly impressed with what they are accomplishing there, and much of the work on the many buildings is by volunteer labor of the members."

President McKay's concluding comment was that the trip was "highly informative, most successful and delightful, though intensely strenuous."

President McKay and President Liljenquist (center), with Mr. Donald Smith (right) U S Consul General, are received by the Rt. Hon. J. Cahill, Premier of New South Wales. APRIL 1955



TF THERE ever was a people in the world who needed friends, sympathetic, understanding friends, it is the Lamanites. They are trying now to pick themselves up by their bootstraps, but it is a rather difficult thing when so many of them have neither straps nor boots. It isn't enough merely to give them freedom to grow and develop; they need nursing fathers and mothers; they need friendly hearts; they need understanding.

The Lord is at the helm. He has, through his prophets, predicted that the Lamanites would fall and that they would then be recovered. Let me quote holy scriptures:

And the angel said unto me [Nephi, in his vision]: Behold these shall dwindle in unbelief.

And it came to pass that I beheld after they had dwindled in unbelief they became a dark, and loathsome, and filthy people, full of idleness and all manner of abominations. (I Nephi 12:22-23.)

... I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.

Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions and he will cause them to be scattered and smitten. (2 Nephi 1:10-11.)

... the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered. (1 Nephi 22:7.)

But behold, it shall come to pass that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham and unto all the house of Israel. (Mormon 5:20.)



Sammie Florence (left) and Jane Acothley, young Lamanites ready to attend commencement exercises and the Senior Hop at the Gallup Senior High School. Jane is a member of the Church.



——Photograph Courtesy Elder Spencer W. Kimball
Four chiefs in ceremonial costume: Johnie Goodrider, Ben Calfrobe, Pat Bad Eagle,
Blackfeet; and Tom Kaquitts, a Stoney.

They have been scattered. They have been driven. How cruelly have they been decimated and how literally have the prophecies been fulfilled.

We approach the day when the latter part of those predictions may be fulfilled, when the Lord will remember the covenant which he made unto Abraham and unto all the house of Israel.

Students of history recognize the harsh treatment which these people received, even though they may not know it came as a matter of fulfilment of prophecy. The Lehites had forgotten their Lord. They had committed all manner of abominations, and the Lord brought them to the bar of justice.

Columbus and others discovered this promised land; the colonists came and settled the country; the Revolutionary War was a part of the program to bring freedom to the new world; and all of these developments were charted and permitted by the Lord. And when religious liberty was a reality through this God-given Constitution of the United States, then it was possible for the gospel to be restored. And Joseph Smith was raised

up, the plates were found in the Hill Cumorah, and the Book of Mormon came forth, and the gospel was restored through the Gentile nations and thus came to the Lamanite people. The Prophet Joseph Smith immediately began to send the gospel to the red men, and this soon after the Church was organized. As soon as he had read accounts of them in the Book of Mormon he became aware of their destiny. Repeated attempts have been made through these many years to reach the Lamanites.

At the time Columbus came there were many large and proud nations of them on this continent. True, they were fighting among themselves, but they were not at first hostile to the whites. The Indians occupied the entire country and the whole land was covered with them. The Indian population was greater then than now. They have been decimated and destroyed by the peoples from Gentile nations who came to settle their country.

The Cherokee nation is a good example and typical of the many peoples who suffered the wrath of the Gentiles which were to come and

THE IMPROVEMENT ERA

The LAMANITE

by Elder Spencer W. Kimball OF THE COUNCIL OF THE TWELVE

-IMPROVEMENT ERA Photographs



Elder Spencer W. Kimball of the Council of the Twelve (right) talks over Indian problems with Brother Golden R. Buchanan, President of the Southwest Indian Mission, (left) and James Bicenti of Tohatchi, New Mexico. Brother Bicenti is a recent convert and member of the Navajo Tribal Council.

possess their land. There is only one way, as I see it, that this nation can ever pay for what it has done to the Lamanites, and that is to educate them and bring the gospel to them so that they may receive the blessings so long withheld.

At first the Cherokee nation occupied many of the states in the southeastern part of the United States. Parts of Georgia, South Carolina, North Carolina, Tennessee, Kentucky, and Alabama were acknowledged as their land. By treaties which were written "in water and in the air," they were dispossessed of half of that area back in the beginning of the nineteenth century. And then from time to time, their land was reduced until it was called by their chiefs, "The Last Little."

When the state of Georgia began to press for the removal of the Cherokees, they resisted. One little Indian girl expressed their feelings thus: "If the people want more land, why don't they go back to the country they came from?" And Edward Everett, later to share the Gettysburg platform with Abraham Lincoln, said to the House of Representatives: "These, sir, are your barbarians-whom you are going to expel from their homesand you will do it for their good! In the west you grant the same land two or three times to different tribes. What is the population of Georgia where there is no room for these few Indians? It is less than seven to the square mile. We, sir, in Massachusetts, have seventy-four to the square mile and space for a great many more."

The Cherokees, with others of the five civilized nations, had an alphabet, an educational program, a constitution, and a democratic govern-APRIL 1955

ment, and they resisted, not with swords and spears, but in legal and peaceful ways, the encroachment of the people of the states into their country. When the removal bill was passed by the state of Georgia, according to historical accounts, the Cherokees brought an injunction against the state, but they lost their suit since sometimes, "might makes right." They tried to establish themselves as an independent nation but were never completely recognized as

Time and time again, they sent delegations of their members to Washington, D.C., to secure redress for

their wrongs. Though the Cherokees had assisted General Andrew Jackson in his battle to suppress the last revolt of other Indians in that area, they were to find that Andrew Jackson, as President of the United States, was not friendly to their cause, for he refused to interfere with the operation of the vicious state laws.

The Cherokees were not permitted to meet regularly in their own councils and took them across the line into another state and became in 1830, a government-in-exile. state then sent survey parties onto the Cherokee lands, and the property

(Continued on following page)



A Sunday School at the Fort Wingate Vocational High School, Fort Wingate, New Mexico, is visited by Elder Kimball of the Council of the Twelve, (in dark overcoat, front, right), and President Golden R. Buchanan of the Southwest Indian Mission, extreme right,

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(Continued from preceding page) was allocated to white men through a lottery system. Another protest went from the Indians to Washington, but it was unavailing. It seemed that Cherokee self-government was to be wholly terminated. The annuity, which had been paid for many years from the government of the United States to the tribe, was now no longer to be given to the tribe but to be paid individually to the Indians if they came for it. This took from them their tribal funds. The Chcrokees were incensed at this injustice; and though they needed the funds, they would not go for them. The amount was only forty-four cents an Indian, and only two percentor about two hundred sixty, out of a total population of 16,000-called at the agency for their forty-four cents a head. This represented about fifty families.

Even when the 550 surveyors came in to divide their land, the Cherokees did not rise in armed rebellion. They took the matter to the Supreme Court, where they were sustained. However, President Jackson said: "John Marshall made the decision; let him enforce it." And the persecution persisted, and new squatters came into the area to take over the property rightly belonging to the Indians.

The state laws suspended all Cherokee laws in that state, and removal or extermination seemed certain. By the fall of 1832, the homes which the Indians had built, the crops they had planted, the livestock they had raised were taken by new people-whites from the South. More delegations went to Washington to see whether their grievances might be relieved. Andrew Jackson, president, was un-sympathetic to their cause. The Indian leaders declared that if they were forced out of their own country, they would go beyond the limits of the country: "If the United States would not live up to its obligations, they would put themselves forever beyond its reach." Texas and Oregon were both considered as a possible home.

PRESIDENT Van Buren came into the presidency. Even though he seemed to have some sympathy for the Cherokees, he was unwilling to take a stand for them. And in effect, he said: "Your cause is just, but I can do nothing for you."

Pressures became terrific. Ultimate moving was almost certain. A first group, under almost enforced enrolment, was assembled at Hiwassee on the Hiwassee River, and they were put on flatboats and sent down the Tennessee and Mississippi rivers, up the Arkansas River to the insectinfested Arkansas country, later known as the Indian Territory. This was a tragic move. Many died of cholera en route. The living reached Little Rock, Arkansas, when the water was too low to carry their barges. They must walk then through the mosquito-malaria country to their new country, and one-half of the survivors at Little Rock died before the first year was ended.

The body of the Cherokees had not yet yielded, and an agent, Schermerhorn, with some official recognition, went into the Cherokee country. In an underhanded way he secured treaties. He called a council for December 23, 1835, urging all Indians to be present and offering a blanket to all comers. To it came only seventy-nine legal voters of the 16,000 Indians. But this agent was not to be defeated, so he announced that all absentees were counted in favor of the treaty. He selected twenty men and had this "committee of twenty" ratify this treaty, which most Cherokees would not ratify and which was obnoxious to them. Again they protested that they were being denationalized, that they had neither land nor homes, nor a resting place which could be called their own. They appealed to the justice, to the magnanimity, to the compassion of the bodies of Congress and to the people in general, asking to be sustained in their protest against the enforcement

of a compact in the formation of which they had no agency, no voice. These petitions were signed by a large number of the Indians.

So outraged did these Indians feel that they would not accept the government rations which came, for fear they would compromise their positions. Many of them preferably returned to their hills to live on wild game and roots and herbs.

The final roundup began May 23, 1838, according to published accounts, and the unopposed state militia, with bayonets in their guns, gathered up these defenseless property owners and moved them up the road away from their homes, toward a new world. This mass movement was called "The Trail of Tears," for a nation of defenseless, homeless, people was en route with tears in their eyes and in their hearts.

The trek of the Mormon Pioneers from Nauvoo to Salt Lake Valley is not more bloody, not more heartrending than the enforced trek of the Cherokee Indians from the Southern States to the Indian Territory. The census of 1835 in Georgia showed 16,542 Cherokees; and except for those who were killed and those who escaped into the hills, these thousands were removed-driven from their homelands to a country to be called "Indian Territory," a swampy and mosquito-infested country-most undesirable and unhealthful. This Indian Territory already belonged to tribes of Indians who had it as their home, but the government now reallocated and gave it to these many other tribes. And now some thirty tribes of Indians in Oklahoma are taking the place of those who previously possessed it. Each summer now, there is presented in the hills of North Carolina, a pageant depicting the sufferings of this long "Trail of Tears."

The new settlers took from the Indians the newly discovered gold mines; they appropriated the Cherokee farms and homes and crops and livestock; they took possession of the land; and these peaceable Indians, taking a last, fond look at their beloved homeland, were pushed north and west. There were new babies to carry in their arms; there were unborn babies to come en route; there were mothers who were destined to die by the roadside; there were



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THE IMPROVEMENT ERA



President Milton R. Hunter, tour director, holding a stone rams head, an ancient relic housed in the Merida Museum, Merida, Yucatan.

the Nephites and Lamanites also possessed horses throughout the entire course of their history.4 Thus, this record of the inhabitants of ancient America contains the foregoing facts in direct opposition to the claims that have frequently been made by some historians, archaeologists, anthropologists, and other scientists that there were no horses in America at the time of its discovery, nor had there been during man's sojourn here. Therefore, the fact that a picture of what appears to be a horse was carved on a wall of one of the ancient American buildings many years before the Spaniards came to this land with their horses supplies new and important evidence to further sustain the truththat country—therefore the one best qualified to show our people around Mexico, who informed me as to the location of the likeness of this carved horse. Since it was he who directed me to it, I wish to acknowledge this fact.

We first saw the depiction of the horse a little over a year ago while Sister Hunter and I were touring the Mexican Mission in company with President and Sister Claudious Bow-While traveling throughout the mission, we visited several of the archaeological sites such as Teotihuacan, Cholula, Monte Alban, Mitla, Chichen Itza, Uxmal, and Kabah, the latter three being located in Yucatan and the other four within 250 miles of Mexico City. We took photographs of the things of interest at the various archaeological sites, including a picture of the horse.

Unfortunately, my picture of the horse was taken shortly before sundown, and upon my arrival at Salt Lake City I found that it was a very poor one. I suppose that my being over-excited at seeing what could be new Book of Mormon evidence caused me to be a little over-anxious and turn too much light on my camera. During the following several months' time I tried in vain to get others visiting Yucatan to take the photograph for me. Finally in the fall of

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Archaeology and the Book of Mormon

by Dr. Milton R. Hunter
of the first council of the seventy

Ι

TOUR OF BOOK OF MORMON LANDS

N THE wall of one of the buildings at Chichen Itza, Yucotan ly visible to tourists and archaeologists, what appears to be the representation of a horse, is depicted. Since archaeologists claim that these buildings were erected approximately 1000 A.D.→Dr. J. Eric S. Thompson placing the dates of the erection of New Chichen Itza from A.D. 968 to 9871 and Dr. Sylvanus Griswald, Morley stating that Chichen Itza was reoccupied in 968 A.D.2-in all probability this representation of a horse was carved over 500 years before Columbus discovered America. This representation constitutes what might be considered by truth-seekers a noteworthy evidence to sustain the claims regarding horses made by the Book of Mormon.

"By the gift and power of God," the Prophet Joseph Smith translated from the Jaredite account a statement which claims that those ancient Americans during the days of King Emer "... had horses..." Several other statements scattered throughout the Nephite period make it clear that

fulness of statements in the Book of Mormon relative to horses.

It was Jose Dávila, five and onehalf years a branch president of the Puebla Branch, Mexico, and the only registered Latter-day Saint guide in

'Enos 1:21; Al. 18:9-10, 12; 20:6; 3 Ne. 3:22; 4:4; 6:1: 21:14.



-Photographs by Otto Done

José Dávila, the guide, showing the touring party members the cement which was made many years ago at Teotihuacan, Mexico. Temple of the Sun in background. Members of touring party (left to right): Milton R. Hunter, José Dávila, Alice Redd, Rebecca Ostler, Estella Johns, Elmer Elkington, Florence Elkington, Inez Moody, Dr. Rex D. Stutznegger, Helen Stutznegger, M. Ward Moody, Herman Pedersen, Fawn Pedersen, Alex F. Dunn, Carol Dunn, Geraldine Callister, Louise Callister, Leland Redd, Mary Hatch, Dr. Henry Ray Hatch, Moroni H. Ostler, Vernald W. Johns.

I. Eric S. Thompson, The Civilization of the Mayas (Chicago, III., 1953), p. 20. Sylyvanus Griswald Morley, The Ancient Maya (Palo Alto, Calif., 1947), p. 81. #Ether 9.16-19.

APRIL 1955

THOSE who hold ancient writers to modern standards, find their work Limmeasurably simplified by the use of certain favorite yardsticks. With the textual critics this yardstick is "the best manuscript." Among a dozen or more ancient manuscripts of a text, one is certain to have fewer mistakes in it, that is, to be nearer the original form, than any of the others. Having located this one, a critic will turn to it and it alone in every case of doubt, oblivious of the fact that the best authority may at times be hopelessly wrong, just as the worst authority may be surprisingly right.

That is another way of saying that there are no authorities. But the scholars insist on acting as if there were because if they had such to appeal to, their problem of constantly having to make decisions would be solved. And so they solve it by creating the authorities to which they then appeal! This procedure drives Mr. Housman to wrathful sermons: "By this time," he writes, "it has become apparent what the modern conservative critic really is: a creature moving about in worlds not realized. His trade is one which requires, that it may be practised in perfection, two qualifications only: ignorance of language and abstinence from thought. The tenacity with which he adheres to the testimony of scribes has no relation to the trustworthiness of that testimony, but is dictated wholly by his inability to stand alone. . . ." These gentlemen, he says, "use manuscripts as drunkards use lamp-posts-not to light them on their way, but to dissimulate their instability."67

But relatively few men work with original manuscripts. Far more common are those other yardsticks, the pet hypothesis and the official party line. Mr. Toynbee uses pet hypotheses just as textual critics use pet manuscripts: "Toynbee's images," writes M. Frankfort, "betray an evolutionistic as well as moral bias which intereferes with the historian's supreme duty," since he merely "projects postulates which fulfill an emotional need in the West [i.e., his own cul-

Controlling the Past

by Dr. Hugh Nibley
BRIGHAM YOUNG UNIVERSITY

PART IV

tural standards] into human groups whose values lie elsewhere."es Taking his own culture as a yardstick. Toynbee has no difficulty at all in telling at a glance just how advanced or retarded everybody else has been.

This is one of the oldest and easiest games in the world, though it was not until the nineteenth century that its devotees had the effrontery to call it a science. The "evolutionistic bias" of modern scholarship has played havoc with ancient history, not only predetermining every reaction of the historian to his text, but also in most cases freeing him from any obligation towards the text at all. Many large college textbooks are brought forth by men who, it is painfully apparent, have never bothered to read through the documents on which their work is supposed to be based. Their confidence in a moth-eaten rule-of-thumb is simply sublime-why should one waste precious eyesight examining moldy evidence when everybody knows already what the answer is going to be? "Naturally," writes one of the better authorities of our time, speaking of the ancient world in general, "the earlier kingdoms were neither large nor firmly established."

What economy is here! Who would beat a weary trail to the stacks in search of early kingdoms when he can reconstruct them at will by the application of a simple and universal rule? If one knows from biological analogy that early states were naturally small and weak, why spoil the game by toying with evidence which might prove that historically they were nothing of the sort?⁵⁰

But more damaging to the past

even than the wilful and mechanical application of lazy hand-me-down "science" to its reconstruction is the rule of vanity. In the end, as Housman demonstrates at length, a scholar's right to reconstruct history or restore a battered text rests on the possession of personal gifts which escape analysis. Here is high art indeed! The expert feels in his bones that what he says is what is right, unaware that his bones have been undergoing constant conditioning since the day of his birth. He is trained and intelligent; he means to be perfectly scientific and detached; he is constitutionally incapable of wanton error; how then can he be wrong?

Answer: simply by being humanl Purity of motive is no guarantee of infallibility; the greatest of errors are by no means intentional, and are often made by the ablest of scholars. Yet because Dr. Faugh means to write an honest, impartial, and objective history we are expected by his publishers to have the decency, or at least the courtesy, to believe that his history is honest, impartial, and objective. No scholar alive possesses enough knowledge to speak the final word on anything, and as to integrity, let us rather call it vanity.

After surveying the whole field of Ezekiel scholarship for the period 1933-43, W. A. Irwin came out with the flat announcement that "not a single scholar has succeeded in convincing his colleagues of the finality of his analysis of so much as one passage." Why not? Because "they have given only opinions, when the situation cries aloud for . . . evidence.

. . . There is no clearly emerging recognition of a sound method by which to assault this prime problem. Every scholar goes his own way, and according to his private predilection chooses what is genuine and what is secondary in the book; and the figure and work of Ezekiel still dwell in thick darkness.³⁷⁰ No common yardstick having been agreed on, every

The Way of the Church

expert is his own yardstick, to which Ezekiel must conform. This we call the rule of vanity, when the scholar simply sets himself up as the final

court of appeal.

There are, it is true, worse things than vanity, which is common to all men, and it often happens that the very pomposity of a scholar clears him of any suspicion of cynicism or intent to deceive. As Scaliger teaches us in his table talk, the principal weakness of the learned lies not in their slyness or vindictiveness but in their almost childlike simplicity and gullibility where their own gifts and talents are concerned.

Professor von Gall, for example, was perfectly sincere in his conviction that the doctrine of the Messiah could not possibly have been known to the Jews before the Exile; then when he found passages in the Old Testament that made it perfectly clear that that

doctrine was known to them, he solemnly accused such non-co-operative texts of "obscuring the clear line of thought" which he was following; and in all good faith he then removed those passages from the Bible: "If we remove these," he explains, "then almost everything falls into perfect order—unless the text is corrupt." If any lingering traces of the Messianic teaching remain in the text after von Gall has got through with it, he begs us to attribute such to lurking corruptions which he has overlooked. How disarming, and how naivel⁷¹

Neither can we charge with malpractice those students of history who, having become sincerely convinced that there was no organization in the primitive church, deftly remove as a corruption of the text anything in the New Testament that might imply that there was such an organization.⁷² Quite recently Professor Bultmann, having decided that the message of John is a purely spiritual one, is, as it were, honor bound to remove from John 3:5 those crass physical words "... and of water," which for him can only be a later interpolation.⁷²⁸

These people are honest and consistent in their operations, and on need no more accuse them of bad faith than one would condemn the faithful guide in the woods because he is going north when he sincerely believes he is going east. But that simple vanity which forbids us to condemn such guides also admonishes and excuses us from following them.

"What stamps the last twenty years with their special character," wrote Housman at the beginning of this century, "is . . . the absence of great scholars. . . . They now pretend that the relapse of the last twenty years is not a reaction against the great work of their elders, but a supplement to it. To the Lachmanns and Bentleys and Scaligers they politely ascribe the quality of Genialitat: there is a complementary virtue called Umsicht (circumspection, perspicacity) and this they ascribe to themselves. Why, I cannot tell."

Lest the reader think such charges of vanity are exaggerated, we reproduce herewith a certificate of supreme competence, written by a famous scholar in recommendation of himself to establish beyond a doubt the authority by which he does the amazing things described in the certificate itself. In his preface to his edition of the Divans of the earliest Arabic poets, the celebrated Dr. Ahlwardt writes (with our italies):

In this edition I have chiefly relied on some manuscripts of the text... but I have not abstained from adopting readings which appeared to me more appropriate, from other sources. I think muself justified in claiming this privilege as a right. As I would not hesitate, when a verse had faults in the metre or lacks its proper feet, to correct it as far as I am able to do so from the context, so likewise I do not

(Continued on following page)

Crippling the word of power: Under the Roman emperors, the original intent of book censorship was to render ineffective the magical power of the written word to do harm to the person of the emperor. The little figure on the left, wearing the peaked cap required of all Jews in the 14th century, is pronouncing a fervid "Amen!" to a prayer in which the words asking God to avenge the blood of the Jewish martyrs have been blacked out, either by a Christian censor or the Jewish owner who wanted to save his book. (After Eisler.)



CONTROLLING THE PAST

(Continued from preceding page) scruple to reject a reading that is not reconcilable with my appreciation of the sense, and to select another one or even to invent one.⁷⁴

Ahlwardt claims as a right the privilege of inventing a line of his own whenever the text before him offends his "appreciation of the sense." And to what remarkable personal gifts does Professor Ahlwardt attribute his infallible judgment of Arabic poetry? Not, surprisingly enough, to any superior knowledge of Arabic language or poetic idiom, but solely to the possession of a quality of superior acumen which only those trained in a modern university possess: "I readily concede," he writes, "that the feeling of the language which the native Arabian philologians posscssed is in great measure wanting in us. . . . The faculty which is especially concerned in these matters, however, is one which was wholly, or almost wholly, denied to them . . . critical acumen."74

This is that very Umsicht over which Housman makes merry. One would suppose that "the faculty which is especially concerned" with the business of reconstructing ancient verses would be that "feeling of the language" by which alone poetry can be produced or comprehended. But not so. Umsicht is the thing, and Ahlwardt proceeds to ascribe it to himself in lavish measure: "On this ground, as I judge, we have a right to reject readings even when they have been expressly sanctioned by them. I readily admit that we neither now nor ever can equal them in quantity of knowledge. I do not rate our knowledge high, but our power, our method of investigation, our critical treatment of a given subject."75

And why is Herr Ahlwardt so frank and open in confessing limitations of knowledge? Because he cannot conceal them: any claim to intimate knowledge of a language may be quickly and easily put to the test, whereas in matters of "power, method, and critical acumen" every scholar is his own examiner and awards himself his own certificate: "Every scholar goes his own way, and according to his private predilection chooses what is genuine and what is secondary..."

Ahlwardt claims training in a wonderful method by which the initiate can bring forth knowledge of the past; this knowledge, he says, is far inferior to that possessed by the ancients themselves but is to be preferred to theirs, since their knowledge, though superior to it, was not derived by the approved method! Incredible as it seems, this is the normal attitude of scholars to records of the past, as Paul Kahle has demonstrated at great length. In the end, the mood, the method, the ripe assurance of the individual researcher, in a word, his vanity, has priority over all evidence.

But once a text has survived the ravages of the censor and received its final, "definitive" form at the hands of editors, it still had to face new and deadly perils before being placed in the hands of the general reader. For now comes the business of interpreting, a major factor where religious documents are concerned. Without adding, removing, or altering a single letter in a document one may by simply interpreting it as it stands effectively control its message. Here is the field in which the party can bring direct influence to bear. The Council of Trent "decrees that no one, relying on his own skill, shall . . . presume to interpret the said sacred Scriptures contrary to that sense which holy mother Church-whose it is to judge of the true sense and interpretation of the holy Scriptureshath held and doth hold."76 there is no text on earth so clear, simple, and unequivocal but that some devout commentator cannot make it mean the very opposite to what it says. Thus Justin Martyr in the Dialogue (120) can demonstrate with ease that Genesis 22:17 is really a most terrible curse against the seed of Abraham!

There is an easy way of discovering in Mansi or the Patrologiae those texts which run counter to the claims of the Roman church: when the text suddenly gives way to long crowded columns of commentary, it is almost a sure sign that something has been said that has to be explained away, and the more clear and unequivocal the ancient statement, the more toilsome and extensive the commentary. Seventeen pages of Mansi are devoted to getting around the simply and clearly stated thirty-seventh canon of the Council of Arles (309) decreeing that paintings should be banned from the churches and explaining why. Schermann, in all seriousness, tells

us that the remark of Aristides, that the Primitive Christians rejoiced on the death of an infant "all the more, as for one that has left the earth in a sinless condition" proves the early Christians baptized babies!⁷⁷ Now to those reared in churches that teach and practise infant baptism the passage may prove just that, but to those reared in another tradition it seems to convey the very opposite meaning, identifying sinlessness with infancy as such, since Aristides says that though there was rejoicing at the death of any faithful member, for an infant that was something special. The point here is that what looks perfectly natural and logical to Schermann is, whether right or wrong, really the reflection of his partisan training.

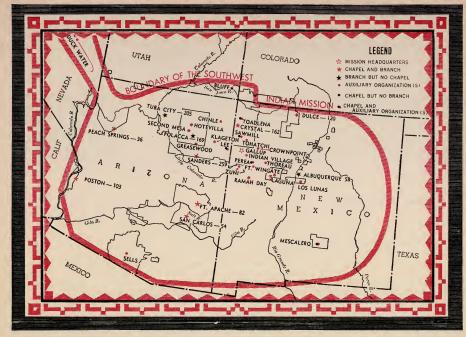
In a very early writing attributed to Peter, that Apostle is represented as complaining to James about "the varied interpretations of my words" enjoying currency in the Church: "They seem to think they can interpret my own words better than I can, pretending to report my very thoughts, when as a fact such things never entered my head. If they dare so much while I am still alive, what liberties will they not take after

I am gone!"78

The greatest handicap an ancient writer has in trying to tell his story against intrenched opinions of the scholars is that he cannot be present to defend himself. The master himself is dead, the public in ignorance, and the field is left clear to the servants of the household to make themselves magnificent at the expense of their lord; when the master does turn up unexpectedly, as did Ben Asher, he is promptly turned out-of-doors so the masquerade can continue. Already Tertullian complains of the technique of reading the scripture so that it says one thing and means another, as if it were all an allegory, parable, or enigma. "But this is to pervert the faith," he says, "not to believe plain evidence but to put in its place unfounded propositions—and then accept them."⁷⁹

Thus, the plain statement in Genesis 18, that the Lord visited Abraham and ate with him, may be explained in two ways, according to writing attributed to Athanasius: (1) If it really was the Lord, then there can have been no eating, and (2) if they really ate, then it could not

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THE IMPROVEMENT ERA



Map of the Southwest Indian Mission, showing location of mission headquarters, chapels, branches, and auxiliary organizations.

The Southwest Indian Mission

by Doyle L. Green MANAGING EDITOR -Photographs by the author.

N FEBRUARY 3, 1955 there was baptized into the Church at Peach Springs, Arizona, a Lamanite brother, Kate Crozier, a member of the Hualapai tribe, who is thought to be well over a hundred years of age. Although his exact age is not known, he says he served as a scout for Captain Cooke's army when he was a very young man.* Members of his tribe think he is between one hundred five and one hundred fifteen years of age.

Leading a man of this age into the waters of baptism may be somewhat

*Phillip St. George Cooke was an army officer of the Mormon Battalion as it marched through the Southwest in 1846. Later, in 1834, he led two suc-cessful expeditions against the Apaches. If Kate Crozier was a scount for him during these campaigns in 1854, and was at that time, say, twelve years of sage, his present age would be one hundred thirteen. APRIL 1955

of a record in the Church. But then the Southwest Indian Mission is used to records. Although it is one of the youngest missions in the Church, response to the gospel there during the past few years has been very gratifying. In 1945, for example, there were only ninety-four members of the Church in the mission. Today there are over 4600.

Records of converts baptized by individual missionaries are likewise impressive and are reminiscent of the success enjoyed by missionaries in the early days of the Church.

Today in the mission there are fifteen small chapels and ten branches presided over by our Lamanite brothers and sisters. In addition, there are many Mutuals, Sunday Schools, Primary groups, and Relief Societies organized and functioning. And even though the seventy-odd missionaries in the mission today are spending a good deal of their time with the Saints, seventy-seven new members were baptized into the Church between January 1 and February 6 of this year.

The Southwest Indian Mission comprises all of the Indian reservations in New Mexico and Arizona, with one or two exceptions, and extends up into the Duckwater reservation of Nevada, and the four-corners area of Utah and Colorado. There are between 150,000 to 200,000 Indians

(Continued on following page)



A typical Navajo home or hogan. These homes are very practical because they are warm in winter and cool in summer.



Inside of a typical Navajo hogan. Note the radio on table, the chrome furniture, and the pictures on the wall.

The Southwest Indian Mission

(Continued from preceding page)

in the mission from more than two dozen tribes on some three dozen reservations. The Navajo Reservation, located in the four-corners area, is the largest Indian reservation in the United States, and more than half of the missionaries in the field are assigned to labor among the seventy to eighty thousand Navajos. The rest of the missionaries are scattered among the other tribes. Interestingly enough, there are several Navajo sisters and three Indian girls from the Oneida tribe of Wisconsin, who are full-time missionaries.

It is likewise interesting to note that although the Navajos are coming

—Photo courtesy Southwest Indian Mission
Kate Crozier, a Hualapai Indian of Peach
Springs, Arizona, recently baptized into the
Church (his age is said to be over one hundred years), and granddaughter Almina
Crozier who was baptized the same day.

into the Church in the largest numbers (about two thirds of the present Indian membership in the mission comes from this tribe), success of the missionary effort among the other tribes is almost equally as great when figured on a percentage basis according to the total tribal population. Today we have members of the Church among the following tribes: Navajo, Apache, Hopi, Zuni, Hualapai, Papago, Laguna, Isleta, Pima, Acoma, Cherokee, and Piute. There are also a number of white and Spanish members in the mission.

The history of missionary work among the Indians of the Southwest in this century begins in 1935 with the organization of the Snowflake (Arizona) Stake Mission. Soon after this mission was organized leaders were advised to appoint missionaries to labor among the Navajo and Hopi Indians. Indian missionary work in other stakes followed, and in 1941, a separate Indian mission was set up in the Young Stake (New Mexico), with William Evans of Shiprock, New Mexico, as president.

On February 26, 1943, a letter was sent from the First Presidency of the Church to Elder Ralph W. Evans of Shiprock, New Mexico, son of William Evans, appointing him to preside over the newly established Navajo-Zuni Mission, "to take full charge and oversight of the mission, to direct all its affairs according to the light which the Lord, through His Spirit, endows you, and in keeping with the instructions of the First Presidency." He was set apart on March 7, 1943, by President Antoine R. Ivins of the First Council of the

Seventy. For a period of time, the work was carried forward on a partime basis, with the Evans' home in Shiprock serving as mission headquarters. The transfer of the mission headquarters from Shiprock to Gallup came in July 1947 with the appointment of Elder S. Eugene Flake, of Snowflake, Arizona, as president of the mission. In December 1948, after the work extended to other

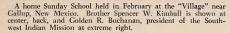


Brother and Sister Joe Arviso and daughter in their home at Perea, New Mexico, which is somewhat above average in furnishings and comfort. Brother Arviso is employed at the Fort Wingate Ordnance Depot.

tribes, the name of the mission was changed from Navajo-Zuni to Southwest Indian Mission. Golden R. Buchanan of Salt Lake City, Utah, was appointed president to succeed Brother Flake in March 1951.

One of the early families to be baptized into the Church in this present missionary effort was that of Howela and Ruth Polacca. Howela was the son of the famous Tom THE IMPROVEMENT ERA







A group of lady missionaries in front of mission home with a newly baptized convert: Front row, I. to r., Julienne Jensen, Kathleen Bicente, Sister Bicente, Helen John; back, Mildred Farrer, Rita Summers, Mary Powless, Sister Thelma S. Buchanan, Alice Norton.

Polacca, for whom the Snowflake Stake erected a monument which was dedicated June 16, 1940, at Sand Hills, Arizona.

According to the mission record, Tom was born in the Tewa town of Hano in the Hopi village, First Mesa, in 1853. After he reached maturity, he became a leader of his clan. He spoke Navajo, Zuni, Hopi, Spanish, his native Tewa, and, later in life, English. He was always a leader and one of the most important men in the social and religious life of his community.

During the 1880's the Indian Department made an effort to have the Hopis desert the Mesa Top villages and settle on the bottom lands. After two trips to Washington, Tom, in 1890, left his native village and was

the first Hopi to build a house and live in the town of Polacca, which was named for him. In 1895 he sold his ranch at Polacca and moved to the Sand Hills ranch, seven miles to the north. Tom was always friendly to the government. He urged all the Hopis to send their children to school and accept government efforts for sanitation and stamping out of epidemics. He introduced the first apple tree to the Hopis in the early 1900's. In all, he made three trips to Washington. He died on May 11, 1911, at his Sand Hills ranch of pneumonia, and was buried there. It was at his grave that the Snowflake Stake built the monument. Church records do not tell when Tom Polacca joined the Church, but he was a faithful member to the time of his death. It is said that he encouraged his children not to join any other church but to wait for the Mormons.

Mission records tell the story that in about the year 1918, George Bloomfield, a long-time friend of the Indians and later one of the early missionaries, gave a copy of the Book of Mormon to Tom's son, Howela, who read it, studied it, and believed its message. Ruth, his wife, a Navajo woman, who was a member of another church, could not seem to understand the book, despite her husband's help. She says that for twentythree years she prayed about the book and waited for an answer. Then one summer night her husband was reading and comparing the book with his traditions and explaining it to her.

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Brother and Sister Bowman Peywa of Zuni are both expert silversmiths. They make their living working with silver and turquoise.

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LDS Mission Home situated at 108 East Aztec Street, Gallup, New Mexico. About seventy missionaries are acitve in the mission at the present time.

LONG NIGHT MOC

by Julia Collier

OMING OUT of the classroom at four, Wanda saw the cluster of bright heads bobbing around the bulletin board at the end of the Her heart pounded-the corridor. list for the contest must be posted!

The girl-of-the-year contest was a tradition at Woodlawn, junior college for girls in the piney hills of Louisiana. Ten first-year girls were selected by the student council and money. Students living at the dorm didn't intend to be high-hat, but it was easy to overlook the busy cottage girls in the school's social affairs.

Then there were the old hurting memories. Like the time when Wanda was six, and the children on the reservation in Oklahoma were given parts in the children's day program. All the others-the fairskinned little girls at the church-

coming and ran to meet her. "Hi, Wanda! You seen the list?" Janet took her arm, urging her toward the bulletin board, and at once she was one of the milling, laughing crowd. Standing before the board she blinked and looked more closely. It was plain enough. Yes, her name was there-Wanda Caswell. After that Wanda didn't see anything. She slipped out the door, sank down on the ledge, and tried to believe her own eyes.

Ringing footsteps aroused her as Ruth Murray came down the walk, a mail pouch swung over each shoulder. Wanda leaped and ran to meet

"I'm sorry, Ruth. I was having such a dazzling daydream I almost missed you."

"Wanda! Congratulations!" Ruth handed her one of the pouches. "You saw your name on the list, didn't you?'

"Yes." Wanda swung the pouch over her shoulder and fell in step with Ruth. "Oh, Ruth, I can't believe it!"

Ruth was a senior and nearly eighteen, two years older than Wanda. She was the mail carrier at the cottage—a job of the greatest responsibility. Everyone respected Ruth, and the younger girls sought her advice, often crying out their loneliness on her sympathetic shoulder. Wanda had been elated when she was selected to help Ruth with the mail.

Clipping along beside the tall, smartly dressed girl, Wanda's thoughts went back to her first day at Woodlawn. It was late in the afternoon, and she was sitting on the back steps looking at the big sweet-gum, aflame with autumn's red and gold, like the maple in the backyard at home. Even when her eyes were closed, she could see that maple-a huge bright bubble against the sky.

She felt a warm hand on her shoulder and looked up into steady gray eyes that twinkled as Ruth said, "You're thinking of the folks at home, aren't you?" She touched Wanda's cheek, and the two girls laughed to-THE IMPROVEMENT ERA

faculty as outstanding in such qualities as courage, pride, individuality, tolerance. It was one of the biggest evenings of the year when these new girls, each in turn, walked to the center of the stage and spoke a few words to the packed and cheering audience. Then while the balloting was going on the dean made a short speech, and when the votes were counted, the lucky girl was called back to the stage and presented with a bright silver medal. Wanda wanted to be in the contest more than she had wanted anything since she was a little girl.

"I wouldn't expect to win-just let me be on the list," she whispered, making her feet carry her sedately down the long corridor.

But there were questions. For one thing, Wanda roomed at White Cottage, a house on the campus for girls who could not afford to live at the dorm. The housework was done by the girls, under supervision of Mrs. Burke, the housemother. Besides, most cottage girls had extra jobs at the main dormitory to earn spending

wore white dresses with lace and pink rosebuds, and big bows of ribbon in their bright hair. Wanda and the other little Indian girls wore plain gingham dresses down to their ankles, their coal-black hair brushed flat and straight.

Everyone said the children from the reservation excelled in their parts, but there had been other things-a suppressed giggle, a little boy staring. And Wanda had known, with a bewildering ache inside, that she and the other little Indian children were somehow strangely out of place away from the reservation. That bitter knowledge had been in the background of her mind to haunt her ever since she had come to Wood-

Even if she were selected for the contest, would she try it? Did she

Suddenly Mary and Janet saw her

NOTE: Some Indian tribes call the early winter or December moon, Long Night



Just be yourself, Wanda. Be proud of your Indian background. It is a rich heritage.

gether. "That's right. Don't ever forget the folks at home, although we do want you to like us here, Wanda."

Suddenly Wanda had to tell this kind girl about her home life and how she felt. How old taunts arose in her mind. When she had finished, Ruth said soothingly, "Childen are thoughtless. Things will be different here at Woodlawn."

"I hope so," Wanda's voice was a plea.

"Oh, a few Woodlawn girls are sort of high-hat, but . ." Ruth shrugged them off. "Don't give them a thought. You just be yourself, Wanda. Be proud of your Indian background. It is a rich heritage. Believe that, deep down, and you will never fear the taunts of the thoughtless. You will be free!"

Wanda had carried those words in her mind ever since, "Be yourself . . . you will be free."

Roused from her reverie she realized that she and Ruth had turned APRIL 1955

in at the post office. A little later when they came out on the street with mail pouches bulging, there was a loud honk, and Vicki Brill's blue convertible pulled up to the curb, top lowered in the balmy Louisiana climate.

"Can I give you a lift, Ruth?" Vicki leaned over and opened the door. Ruth took Wanda's hand, and they ran to get in. They were an oddly assorted trio: Vicki, who lived at the main dorm, in her pale yellow suit and woolly white topper, her flaxen hair tied back with a blue ribbon matching the color of her car; Ruth, tall, athletic and graceful, in skirt and sweater; Wanda in a gingham plaid and dark red cardigan.

At the first intersection Vicki had to stop for a red light. She tapped one flaming fingernail reflectively on the wheel and leaned back against the tan leather seat. Her yellow pleated skirt flowed in classic perfection. She quirked an eyebrow at

Wanda, squeezed between Ruth and herself.

"I hear you were selected for the contest, Wanda."

Wanda felt the rapture rise inside and shine through her eyes. "Yes," she said, breathlessly. "And I saw your name on the list, too, Vicki. I think it's wonderful, don't you?—just wonderful!"

There was a moment of silence. Then Vicki exploded in a high-pitched laugh. "How comical! What will you wear, Wanda? A red velvet gown, and a feather in your hair?"

A hard ache rose in Wanda's throat. She opened her wooden lips, but no sound came. Above the buzzing in her ears she could scarcely hear Ruth's quiet voice: "Vicki, if you are thinking that what you girls wear next Saturday night is important, don't forget that the girl-of-the-year is chosen for what she is—not for what she wears."

(Continued on page 282)

Such events as followed the loss of the manuscript of the Book of Mormon would indeed constitute calamity in the life of an ordinary man. Martin Harris became so contrite in spirit and showed such a degree of humility that his transgressions were forgiven by the Prophet but not forgotten. Martin was reinstated in the good graces of Joseph Smith but not again intrusted to act as scribe.

Although he had received a remarkable testimony when he took the characters and translation to Professor Charles Anthon and Dr. Samuel L. Mitchell, and other testimonies in his close association with the Prophet, Martin Harris was periodically assailed by doubts. At this time he seems to have asked for further evidence that Joseph actually had the plates. The revelation given at Harmony in March 1829, indicated that if Martin Harris would humble himself he might become a witness to the Book of Mormon,

"...publish it upon the mountains" THE STORY OF MARTIN HARRIS

by William H. Homer, Jr.

CHAPTER II

which he so earnestly desired; but if he did not humble himself, he would fall into transgression.

Seldom have conditions for obtaining a testimony been set forth more clearly; seldom has the promise of divine grace been more glorious, or the threat of punishment for lack of humility more explicit. How great was the patience of the Lord with Martin Harris!

During the course of the transla-

tion Joseph Smith had become friendly with the Whitmer family. Early in June 1829, David Whitmer came to Harmony and moved the Prophet to the Peter Whitmer home in Fayette, New York, where he resided until the translation was completed and the copyright secured.\(^1\)

As they neared the end of the record, excitement mounted in the Whitmer home, when Joseph Smith translated the following words of Moroni:

And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work;

And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true. And in the mouth of three witnesses shall

And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work . . . shall stand as a testimony against the world at the last day. (Ether 5:2-4. Italies author's.)

Joseph Smith recounts, "Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer and the aforementioned Martin Harris (who had come to inquire after our progress in the work) that they would have me inquire of the Lord if they might not obtain of him the privilege to be these three special witnesses. . . . I complied."²

The revelation contained in the Seventeenth Section of the Doctrine and Covenants ensued, promising them conditionally that they might not only view the plates but also other sacred relies mentioned in the Book of Mormon.

When the translation was finished about July 1, 1829, Joseph sent word to his parents, requesting them to come to him. Upon receipt of this message, the father and mother invited Martin Harris to accompany them. The Prophet's mother, ex-



Monument to the Three Witnesses of the Book of Mormon, one of the stately markers on Temple Square in Salt Lake City.

¹Documentary History of the Church (Salt Lake City, 1927), 1:49, 58. ²Ibid.

Francis W. Kirkham, A New Witness for Christ in America (Independence, Mo. 1942), p. 30. THE IMPROVEMENT ERA plaining the inclusion of Martin in their company, said, "For we loved the man, although his weakness had caused us much trouble."

The morning after their arrival, following the customary devotions in the Whitmer home, Joseph Smith arose and said, "Martin Harris, you have got to humble yourself before God this day, that you may obtain forgiveness of your sins. If you do, it is the will of God that you should look upon the plates, in company with Oliyer Cowdery and David Whitmer."

Accordingly, Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris retired to a secluded spot in the woods near the Whitmer home and engaged in earnest prayer. Joseph prayed first and the others in turn, according to agreement. When their prayers were twice repeated and still no manifestation received, Martin suggested that he leave the group; he felt that his presence might be the cause of their failure. He went farther into the woods, and the remaining three continued their humble supplication. Presently a light of great brilliancy appeared, and a heavenly Being stood before them. He held the plates in his hands and turned the pages before their eyes. The angel addressed himself to David Whitmer and said, "David, blessed is the Lord, and he that keeps his commandments." Immediately after this they heard a voice from out of the bright light above them, saying: "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

Joseph Smith then went in search of Martin Harris, whom he found in earnest prayer. Martin implored Joseph to join him, and they were soon rewarded by the identical manifestation which the others had witnessed—beheld the same scene and heard the same words. Martin Harris cried out in an ecstasy of joy, "'Tis enough! 'Tis enough! Mine eyes have beheld;' and jumping up, he shouted, "Hosanna," blessing God, and otherwise rejoicing exceedingly."

The scene that followed their return to the Whitmer home is de-

scribed by the mother of the Prophet: "Joseph threw himself down beside me and exclaimed, 'Father, Mother, you do not know how happy I am: the Lord has now caused the plates to be shown to three more besides myself. They have seen an angel who has testified to them, and they will have to bear witness to the truth of what I have said; for now they know for themselves, that I do not go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul that I am not any longer to be entirely alone in the world.' Upon this, Martin Harris came in. He seemed almost overcome with joy. He testified boldly to what he had both seen and heard. And so did David and Oliver, adding that no tongue could express the joy in their hearts and the greatness of the things they had both seen and heard."7

Having thus, through the mercy of God, obtained these glorious manifestations these three individuals fulfilled the commandment which they had received, to bear record of these things, by drawing up and subscribing to the document found in every copy of the Book of Mormon.

Immediately following these events Joseph Smith began making arrangements for publishing the Book of Mormon. He arranged to obtain a copyright for the book, and Oliver Cowdery was instructed to make a copy for the use of the printer. Some printing firms positively refused to have anything to do with a book which dealt with God, angels, and devils. One, Thurlow Weed, publisher of the Rochester Telegraph,

About 1829 a stout, round, smooth-faced young man between twenty-five and thirty, with the air and manners of a person without occupation, came into the Rochester Telegraph office and wanted a book published.

He came again accompanied by Martin Harris (a substantial farmer residing in Palmyra), . . . who offered to become security for the expense of printing. But I again declined.⁸

Mr. Egbert B. Grandin of Palmyra, publisher of the Wayne Sentinel, who was personally acquainted with Martin Harris and his circumstances, tried repeatedly to dissuade Martin from his avowed intention of financing the proposed publication. Final-

TLucy Mack Smith, op. cit., p. 139.

SE. Cecil McGavin, Cumorah's Gold Bible (Salt Lake City, 1948), pp. 246-247.

ly, when Mr. Grandin found his advice to his friend disregarded, he accepted the manuscript for publication, upon Martin's assurance that \$3000.00 would be paid for 5000 copies of the book. A mortgage was given by Martin Harris on his farmland, guaranteeing payment of the obligation to the printer.

The printing of the Book of Mormon began in August 1829, but it did not come off the press until March 1830, after numerous delays and difficulties were overcome. During the course of the printing, agitation among the citizens of Palmyra aroused violent opposition. A meeting was held and a resolution was adopted pledging not to purchase the Book of Mormon when published and to influence others against purchasing it. This caused Mr. Grandin to suspend printing until Joseph Smith returned from Harmony, and, together with Martin Harris, gave renewed assurance that the amount promised would be paid.9

It was in March 1830—the month that the Book of Mormon came from the press and the payment was due—that the revelation contained in section nineteen of the Doctrine and Covenants was given to Martin Haris through Joseph Smith. The first twelve verses were extremely important in that they declared, even before the Church was legally organized, some gospel fundamentals which were contrary to beliefs then taught by its Christian sects of the day.

Beginning with the thirteenth verse, Martin Harris was specifically commanded to repent and to preach repentance, to refrain from sin, to give liberally for the purpose of enabling Joseph Smith to have the Book of Mormon released. The Lord warned Martin that this was the last word regarding payment for the printing of the Book of Mormon—that he would be miserable if he failed to obey, but blessed if he complied. He was admonished and warned against his weaknesses and given specific instructions:

Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., * * *

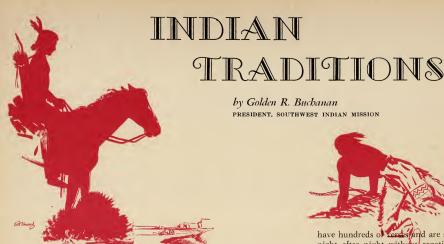
... I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God— . . .

⁹B. H. Roberts, A Comprehensive History of the Church (Salt Lake City, 1930), I:161 ff.

(Continued on page 244)

^{*}Lucy Mack Smith, History of the Prophet Joseph Smith (Salt Lake City, 1902), p. 138.

Smith (Salt Lake 51bid. 6D. H. C., op. cit., I:54-55.



s I HAVE lived and worked among the Indian people, I have about come to the conclusion that the story of the race, as we know it from the Bible and the Book of Mormon, can be found in their legends. This story would have to be pieced together—a little from one tribe, a little from another. Tradition has a way of becoming garbled and mixed, but, running through most of their stories is a silver thread of truth. A wise Hopi onee told me, "We have our stories and our traditions. They follow down a trail, but every little way, we in our traditions have gone out around a rock. But, we always get back to the trail and manage to go down it."

This seems to be pretty largely true with most Indian legends. But by careful sorting, eliminating, and piecing together, many stories from Adam to the destruction of the Nephites on this continent can be found among them.

Even today the old men of the tribes get together on long winter nights and spend much time telling and retelling stories. It is the privilege of all the listeners to speak out if they think the "singer" has made Thus these traditions a mistakc. have come down through the years with a core of truth in them, though they may be modified in part by the individual storytellers.

There are many people who do not understand the term, "medicine man." Many think he is a fake healer. But the true medicine man is a great, gifted individual. He has a knowledge of the herbs and plants indigenous to the area, and he knows how to use them to cure certain ills. These he uses in his "sings." But the main purpose of a "singer," as he paints his sand painting, or goes through the various rituals pertaining to healing ordinances, is to offer a prayer. The white people speak their prayers-the Indians sing theirs. Great good comes to the people. It is true that there are fakers among them. There is a certain amount of "black magic." But by and large, the old healer is a great man. He has a prodigious memory. His "sings" last at least one night, many of them for nine nights. Many of his songs



John Galino of Wide Ruins, Arizona, ninety miles from Gallup. Brother Galino is a medicine man of the tribe and a faithful Latter-day Saint.

have hundreds of verses and are sung night after night without repetition, without a word out of place.

I have heard medicine men sing by the hour with scarcely a pause. The story goes on, unfolding from verse to verse and from song to song: prayers of thanksgiving, prayers of praise, stories of the people, and finally the asking of great blessings upon the sick or upon the tribe. If we would remember the purpose of these ceremonials and sings, it would help us to understand our neighbor, the Indian. He is not without his prayers and his thanksgiving. He believes in a personal God.

In this article, I shall not go into great detail. Neither shall I try to be complete. But the few stories that I shall tell will be accurate and authentic as I have received them from the various tribes. Much of what I have received has been given to me by old medicine men in strict confidence, telling me things that few white people know, with the promise that they would not be divulged, and I shall not violate that confidence.

In some of the old Navajo stories there is made mention of "The First Man," and "The First Woman." The Navajos have special names for them. They believe that these individuals were brought to the world from another sphere. They do not think they "just happened" but that they came here in consequence of a pattern or purpose of a divine Creator.

Behind the story of "The First Man" and "The First Woman" is the story of an all-wise Personage, generally spoken of as a "man," who

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is supreme. Working with him is his Son, who is consistently spoken of as "the man who never died." Associated with these two individuals is a messenger, "Someone who is able to talk to the people." The evil one is present always in opposition to the will of the Great One. It is not hard to teach the Indian people the truths of the Godhead.

The story of the flood is common among many tribes. Men and women, these stories tell, were destroyed because of wickedness. Water covered the land. Men, beasts, and the fowls fled to the tops of the highest mountains to escape the wrath of an angry sea. According to one legend, the turkey got the white tips on his tail feathers because in his exhaustion as he climbed the San Francisco Peaks near Flagstaff, Arizona, his tail was continually in the frothy water as the water rose and finally enveloped the land. They believe that a few men and animals escaped the flood.

The story of the confusion of tongues, the breaking up into tribes, the scattering of the people upon the earth, are common among many tribes. They believe the people were scattered and their tongues confused because of the wrath of the Supreme

Being.

I have never met an old Indian who believed that he came from the north. They disagree with the books and students of racial history. They say, "We came from the south."

Several years ago, I was on the Umatilla Reservation near Pendleton, Oregon, talking with a young Indian some twenty-four or twenty-five years of age. He had just completed his tour of military service in the Pacific. He had been the private orderly of a prominent general.

The general had encouraged this young man to go on to school. And, upon his return from the army, he enrolled in a university, planning to study anthropology. He wanted to know more of the history of his people. He said, "As I went into the classes and heard them teaching that my people migrated across the Bering Straits and came from the north, I knew that there was no need of my spending more time in that university. They didn't have the truth—they didn't know.

"I stood up in a class and told the professor that what he was teaching was false. That we had migrated APRIL 1955 from the south. We had gone north we have gone because the marks and our records are still to be found on the rocks and the ledges. Our people went up into southern Canada and then turned around and came back to the Columbia River, where we have made our home for generations."

He said, "The professor laughed at me and called me foolish. But I left the school and enrolled in another thinking still to pursue my quest of knowledge of the origin of the Indian people. There again I found the same information being taught to the students. I only stayed a few months. It seemed so hopeless because they wouldn't listen to me—they thought they knew it all. But we know we did not come from the north."

The Hopis say that they came across the ocean. The Navajos believe they came up from the other side of the earth through a tube. The Papagos believe they were guided to this land by divine means.

Recently I was on the Papago Reservation. One of our new converts to the Church there told me this story:

"I had never joined any church



—Photograph by J. H. McGibbeny Navajo woman with her baby. The picture was used by permission of Lucy G. Bloomfield.

because the ministers and the priests did not teach the Bible as I read it. I couldn't read it and make it say the same things the other churches said it did. I speak the Papago language. I have lived among them all my life. I know their story and their traditions. And as I read the Book of Mormon that was placed in my hands by missionaries, I recognized the stories of the Papagos, and I knew the book was true. Your mission-aries read the Bible the same way I did. These are the reasons I joined the Church. The Papagos believed they crossed the ocean and came to this land, that in the ships and on the trails they were guided by a ball. In this ball was a needle that pointed the direction they were to go. In the Papago language yet today, the name of this ball is 'Liahona.'"

Navajo tradition tells that a man and his wife and four sons came to this land a long time ago. They have, in their native language, the names of these four sons, but I cannot write them. The oldest two of these sons rebelled against the youngest two who were the appointed leaders. The older sons and their children lived in the forest. They made their living by hunting and by the use of the weapons of warfarc. They warred and preyed upon their two younger brothers. They covered their bodies with mud and thus became a dark people. The two younger sons became builders and built cities and houses of stone. They planted gardens and fields. They did not place mud upon themselves and thus remained white. For generations there were fighting, wars, and difficulties, the children of the older sons being the aggressors.

Then came a night in which the sun didn't go down, and it was light all night, and the people were much disturbed and distressed. But still there were troubles. Some years after this, came an extended period of darkness.

In Hopi tradition, this same story is given, but more in detail as to the period of darkness. During these days great destruction came upon the land; the face of the earth was changed. Towns and cities were carried away by whirlwinds. Great fear and death reigned. Even today Hopis have a dread of whirlwinds. Should one come towards them as they work in the fields, they will run and hide.

(Continued on page 285)



The late President George Albert Smith showing the Book of Mormon to (left) Many Turquoise and (right), Manuelito Begay, Navajos.

MISSIONARY WORK AMONG THE INDIANS

by Albert L. Zobell, Ir. RESEARCH EDITOR

And now concerning my servant Parley P. Pratt, behold, I say unto him that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly

And that which I have appointed unto him is that he shall go with my servants, Oliver Cowdery and Peter Whitmer, Jun., into the wilderness among the Lamanites.

And Ziba Peterson also shall go with them; and I myself will go with them and be in their midst; and I am their advocate with the Father, and nothing shall prevail against them.

And they shall give heed to that which is written, and pretend to no other revelation; and they shall pray always that I may unfold the same to their understand-

And they shall give heed unto these words and trifle not, and I will bless them. Amen. (D. & C. 32.)

THUS, IN October 1830, when the restored Church was but six months old, came the call to labor among the Lamanites or the American Indians. Perhaps it was significant that among the four missionaries called by direct revelation, two were witnesses to the divine authenticity of the Book of Mormon-the Lamanites' own book. Oliver Cowdery, one of the three witnesses, had seen the plates of the Book of Mormon in the hands of the angel; Peter Whitmer, Jun., had seen the plates in the hands of the Prophet Joseph Smith.

Elder Parley P. Pratt records, "After traveling for some days the Lamanite mission called at some Indian encampments near the city of Buffalo, where they spent part of a day instructing them in the knowledge of their forefathers. These Indians were of the Catteragus tribe, and kindly received the brethren, who left with certain of their number who could read English, two copies of the Book of Mormon, and then continued their

journey westward."1 The ministry of the missionaries here was for one

As the journey continued, Elder Pratt sought out his former pastor, Sidney Rigdon, in northeastern Ohio. During the two or three weeks the Lamanite Mission remained in Kirtland and vicinity, they baptized 127 converts;³ also they ordained Sidney Rigdon, Isaac Morley, John Mur-dock, Lyman Wight, and others.⁴ How these men added their strengths and weaknesses to the history of the Church is well known.

Being informed of the success of the work in Kirtland, the Prophet sent John Whitmer to preside there. On the arrival of Elder Whitmer, the Lamanite Mission, adding Dr. Frederick G. Williams to its number, continued its journey westward.5 This was November 1830.

It appears that after leaving Kirtland, the missionaries visited the Wyandot Indians near Sandusky, Ohio, spending several days, and being well received. Then the group moved westward again.

That winter was among the severest in the memories of men. The Misissippi River froze. It became necessary for these missionaries to walk on snow and ice for three hundred miles since other ways of travel were nonexistent that winter.6

Arriving at Independence, Missouri, two of the elders secured employment, while the other three began their labors among the Indians. They visited the Shawnees, spent one night among them, and the next day crossed the Kansas River and began their labors among the Delawares. Having an interview, through an interpreter, with the grand sachem of ten nations or tribes (he was known among the whites as "Chief Anderson"), the elders discovered that this important man was averse to the coming of any missionaries among his people. The missionaries asked for a hearing and the next morning began giving him the message of the Book of Mormon. The chief stopped them, requesting time enough to assemble his council. A runner was dispatched, and in about an hour forty leading men were assembled to

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Autobiography of Parley P. Pratt, cited in Documentary History of the Church (Salt Lake City, 1927), 1:120.

*B. H. Roberts, Comprehensive History of the Church (Salt Lake City, 1930), 1:225.

*Bibid., 1:231, quoting Pratt.

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A. Widtsoe, Joseph Smith—Seeker After
Truth (Salt Lake City, 1931), p. 136.
Truth (Salt Lake City, 1931), p. 136.

hear what Elder Cowdery said through an interpreter:

Aged Chief, and Venerable Council of the Delaware nation; we are glad of this opportunity to address you as our red brethren and friends. We have traveled a long distance from towards the rising sun to bring you glad news; we have traveled the wilderness, crossed the deep and wide rivers, and waded in the deep snows, and in the face of the storms of winter, to communicate to you great knowledge which has lately come to our ears and hearts and which will do the red man good as well as the pale face.

Once the red men were many; they occupied the country from sea to sea—from the rising to the setting sun; the whole land was theirs; the Great Spirit gave it to them, and no pale faces dwelt among them. But now they are few in numbers; their possessions are small, and the pale faces

are many.

Thousands of moons ago, when the red men's forefathers dwelt in peace and possessed this whole land, the Great Spirit talked with them, and revealed His law and His will, and much knowledge to their wise men and prophets. This they wrote in a Book, together with their history and the things which should befall their children in the latter days.

This book was written on plates of gold and handed down from father to son for

many ages and generations.

It was then that the people prospered and were strong and mighty; they cultivated the earth, built buildings and cities and abounded in all good things, as the pale faces now do. . . .

But it was written in the language of the forefathers of the red men; therefore this young man, being a pale face, could not understand it; but the angel told him and showed him and gave him knowledge of the language and how to interpret the book. So he interpreted it into the language of the pale faces, and wrote it on paper and caused it to be printed, and published thousands of copies of it among them, and then sent us to the red men to bring some copies of it to them, and to tell them this news. So we have now come from him, and here is a copy of the book, which we now present to our red friend, the chief of the Delawares, which we hope he will cause to be read and known among his tribe; it will do them good.7

After the chief accepted the Book of Mormon, there was some conversation in their own language among the men of the Delawares, and then the chief replied:

We feel truly thankful to our white friends who have come so far and been at such pains to tell us good news, and especially this new news concerning the book of our forefathers; it makes us glad in here (placing his hand on his heart). It is now winter; we are new settlers in this place; the snow is deep; our cattle and horses are dying; our wigwams are poor; we have much to do in the spring—to build houses and fence and make farms; but we will build a council house and meet together, and you shall read to us and teach APRIL 1955

us more concerning the book of our fathers and the will of the Great Spirit. 7

Elder Pratt records that they instructed the old chief and many of his tribe for several days, and a spirit of inquiry was growing among them. Those who could read were provided with copies of the Book of Mormon, and they in turn began explaining the message to their untutored friends. The excitement then reached the frontier settlements in Missouri, and stirred up the jealousy and envy of the Indian agents and sectarian missionaries to the degree that the LDS missionaries were soon ordered from Indian country as disturbers of the peace. The group went back to Missouri where they took up labor among the whites.

Elder Pratt had returned to Ohio with a report of activities in the spring of 1831. The Prophet Joseph Smith arrived in Missouri about the middle of, July 1831, and while there at Independence, that place was se-

"Autobiography of Parley P. Pratt, cited in D. H. C., I:183-185.

lected as the eventual gathering place of the Saints.8

This Church has always been a friend of the Indians—and the Indians, in a large sense, have reciprocated. Winter Quarters, near what was to become Florence and Omaha, Nebraska, was upon the land of the Omaha nation. Many of the Church's early settlements in the Rocky Mountains were located where they were to be a benefit to the Indians as well as the settlers. Utah's Sanpete Valley was settled when Chief Walker came to Salt Lake City in June 1849 with the request that settlers be sent there's

At the conference held in Salt Lake City in April 1855, Elders Henry W. Miller, Robert C. Petty, Washington N. Cook, John A. Richards, and William A. Richey were called to labor as missionaries among the Cherokee and Creek nations in Indian (Continued on page 270)

⁸Roberts, op. cit., I:251 ff. ⁹Milton R. Hunter, Brigham Young, the Colonizer, (Salt Lake City, 1941), p. 260.



Members of Blackfeet Indian Tribe displaying their ancient and modern dress. This picture was taken about 1935. They are all Latter-day Saints.

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". . . PUBLISH IT UPON THE MOUNTAIN"

(Continued from page 239)

And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see.

And thou shalt do it with all humility, trusting in me, reviling not against re-

And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property.

Impart a portion of thy property, yea, even a part of thy lands, . . .

Pay the debt thou hast contracted with the printer. Release thyself from bondage. (D. & C. 19:13, 26, 29-30, 33-35.)

Elder John D. Giles, business manager of The Improvement Era, spent three years in on-the-spot investigations and research in the historically important localities of Palmyra and Kirtland. Here he searched court records, interviewed the oldest residents, and obtained a vast treasure of information pertinent to the early history of the Church.

He learned much about the life and activities of Martin Harris. He has confirmed as fact that Martin Harris was a man of considerable wealth and could have paid three thousand dollars without embarrassment, had he so chosen. Instead, he dickered and bargained and handled the transaction in his own way. Belatedly he arranged for the money to be paid the printer, all right, but not in the straightforward way he was commanded to do by the Lord.

Note the exact language of the revelation addressed directly to Martin Harris, given at Manchester in March 1830:

And again I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God—

Impart a portion of thy property, yea, even part of thy lands, and all save the support of thy family.

Pay the debt thou hast contracted with the printer. Release thyself from bondage. . . . (D. & C. 19:26, 34-35.)

From this it is apparent that Martin Harris had other properties besides his farm lands, and it was only part of his land he was called upon to impart for financing the publication of the Book of Mormon.

The Book of Mormon came off the press in late March 1830. Mr. Grandin, the printer, held a mortgage on approximately two hundred forty acres of farm land given by Martin Harris as security for the payment of the cost of printing—\$3000.00.

Mr. Grandin would not release the books until payment in full was made. Martin Harris contacted a friend—one Thomas Rogers II—whom he persuaded to purchase the mortgage note. The printer was paid the full amount. A satisfactory agreement for reimbursement was arrived at between Martin Harris and Mr. Rogers whereby enough of the mortgaged land was sold to satisfy the obligation. ¹⁰

Martin Harris disposed of his farm lands and properties at Palmyra over a period of fifteen years. When he moved to Kirtland, Ohio, he accumulated extensive holdings, and for a time prospered financially; but when he withdrew from the Church and joined in the activities of dissenters, his worldly possessions gradually slipped from his grasp until they entirely and completely disappeared.

Herein we see the literal fulfilment of the words of the Lord as foretold in the warnings given to Martin Harris:

And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property. (D. & C. 19:33.)

After the Book of Mormon was published, Martin Harris paid a second visit to Professor Anthon in New York City. The rebuff with which his first visit to the famed scholar had met rankled in his memory. Martin was now equipped with the material evidence to prove the learned man had been mistaken when he declared there was no such thing now as ministering angels. He had with him a printed volume of the Book of Mormon, which he first offered to sell to the professor, and when this offer was refused, he proffered the volume gratis.

Martin was then told very bluntly and with vehemence to depart and take his book with him—if he persisted in leaving it, the book would be thrown after him.¹¹ Here again Martin was acting in character, proving his persistence and determination, as would have been expected of him. Probably he had in mind Doctrine and Covenants, Section 5:18: "And their testimony [that of the three witnesses] shall also go forth unto the condemnation of this generation if

¹⁰The above incidents regarding the payment of the debt contracted for the printing of the first edition of the Book of Mormon were given to me by Elder Giles. ¹¹Kirkham, op. cit., p. 370. they harden their hearts against them."

On one occasion, after he had moved to Ohio, Martin Harris was in the company of a number of acquaintances who attempted to get him intoxicated. They plied him with wine until they thought his tongue was properly loosened, then said to him, "Martin, you are one of us. We are old friends and acquaintances, and we are distressed to see the course you are following with these Mormons. Now please tell us frankly that it is all a mistake, that you do not believe what you have signed your name to." Martin's reply was, "No, gentlemen, I do not believe it." Whereupon his hearers were elated. But their pleasure was short-lived. Martin hesitated just long enough for his answer to impress them fully, then he continued, "No gentlemen, I do not believe it. It has become a matter of knowledge with me. Belief has been swallowed up in absolute knowledge that what I have testified to is the truth."12

Practically all of our Church history commentators have been loath to criticize Martin Harris. They have taken the charitable view that his praiseworthy deeds so overbalanced his indiscretions, that the latter are deserving of scant comment. Indeed, Joseph Smith himself set the example; he was slow to condemn and quick to forgive Martin's missteps. Brigham Young's attitude was the same. He was generous in his praise of Martin's good works and maintained a stony silence regarding his transgressions.

Elder Giles voices a realistic view, in which I concur, based upon all the information I have been able to assemble.

He characterizes Martin Harris as "one of the most stubborn men in the Church." This was fortunate for the Prophet. When Martin's family, friends, and business associates turned against him for his association with and support of Joseph Smith, they were unable to swerve him from his purpose. While his stubbornness caused him much difficulty at times and finally took him away from the Church for a time, it served the purpose of carrying him through troublesome times in the early days of the Church.

(To be continued)

¹²Cited in Preston Nibley, Witnesses of the Book of Mormon (Salt Lake City, 1953), p. 133. THE IMPROVEMENT ERA



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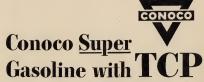
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THE LAMANITE

(Continued from page 228)

consumptives and cripples who needed to be carried; there were blind who needed to be led; there were parents who were separated from their children and little frightened ones who ran into the woods and were never found. There were unmilked cows with swollen udders; chickens and pigs unfed; and empty cabins and sometimes smoking ruins.

This virtuous, civilized nation was on enforced move. They plodded on through rain and cold. Blue-lipped babies became heavy; newborn ones came into the world but found it too difficult to stay. Possessions were carried in blankets over shoulders. Thousands of Cherokees were in custody on the bank of the river. Dysentery and fever increased the difficulties. They were held in concentration camps. Hundreds escaped and returned to their hills, resisting to the last. They would not give their names; they would accept no rations. One party which left Hiwassee with 800 souls, had only 489 at Paducah, Kentucky; 311 had either died or escaped.

Summer was as hazardous a time with the rivers low, and summer fevers, and infested areas. Disease broke out. There was no shelter, no sanitation, uncertain and questionable water supplies. They were herded together as animals. One missionary said, "This is the most painful and expensive way of putting people to death," and "All over sixty should have been killed before the trek began." Babies died by the hundreds. Newborn ones seldom survived their first weeks. It is estimated that by October, two thousand had died in the camps alone.

All this was in direct fulfilment of the prophecies which the Lord had caused his prophets to declare:

. . . the Lord God will raise up a mighty nation among the Gentiles, yea, even upon-the face of this land; and by them shall our seed be scattered. (1 Nephi 22:7.)

And now when the river route proved disastrous, authorities determined that they should be fitted out and sent over land. And a great nation, in fourteen parties of seven hundred to a thousand each, went overland. About 645 wagons, 5000 horses, and a large number of oxen were assembled, and the body of the nation was on wheels and on foot. The exodus began about October 4. What an unfortunate hour! What horrors faced them! Through Nashville they traveled to the Ohio River, down it across the Mississippi River, and then southwest to Arkansas. Through the fall months of 1838 there was a stream of wagons, a cloud of dust, a chain of graves. Often the refugees cut wood and pitched camp as many as three times before they were permitted to settle for the night -this because of unwilling, unkind people through whose territory they were moving. Apples suddenly rose in price from six to fifty cents a dozen, and eggs and milk and other supplies likewise rose to unheard of and prohibitive prices.

Winter came on. The roads were frozen; feet were bare. They waited two weeks on the banks of the Mississippi before they could cross.

And now that the Cherokees were evacuated from their lands, President Van Buren issued an article "congratulating the nation that the Indian removal had at last been peaceably achieved." The weary, heartsick, and bedraggled survivors began to arrive in the Indian Territory from carly January to late in March. It was estimated that 4000 of them had died en route, and another 600, who had escaped into the hills in their own country, had passed away. More than one-fourth of the nation had paid the supreme price, and all had been subjected to heavy prices of sorrow, pain, and bitterness.

One missionary said: "From the first of June, I feel as if I had been in the midst of death." A general funeral sermon was preached upon arrival, to take care of all of the dead from the Carolina hills in Georgia to the Indian Territory swamps. Another missionary wrote: "With regard to the West, all is dark as midnight. Oh, that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people."

The new land offered some opportunity. There was ground to clear and crops to plant and logs with which to build homes, but one old Cherokee veteran said: "For whom do I build here? I had three sons. One died in General Scott's camp; one died on the trail; the third died here. For whom do I build my house?"

The Civil War further divided them and prostrated them. The Cherokee Nation was humbled and scattered and stripped. In the east the escapees had returned to the hills. They had given their new babies such names as "Going Home." They preferred starvation in their own hills to an enforced move to dis-

tant, forbidding lands.

The story is told of one Tsali who, with his family, had been started on the westward trck. His wife could not keep up with the soldiers' pace. They had prodded her with a bayonet. In extreme bitterness, Tsali planned. In quiet, conversational Cherokee he calmly talked to his tribal brothers in the line of march. They were alerted when the password was given. The English-speaking soldiers little realized the trap that was being set. When they came to a heavily wooded area, the password "Ho" was given. Each Cherokee took a soldier, wrested from him his gun, and all of the large group escaped into the forest and returned to the shelter of their own hills. But unfortunately one gun went off, and one soldier was killed. No count was made and little thought was given to the hundreds of Indians who had lost their lives, but there was now a price on the head of Tsali and his sons. These escapees could not live openly in the hills nor peaceably in their own country. They could not plant crops nor build fires. An ultimatum came from the government. Tsali and his sons must be given up for punishment. This information was presented to Tsali in his hideout cave. He reasoned that he was an old man and his wife and one child had already died in the hills. He would soon die, anyway, and so Tsali and his sons came down the mountain and surrendered as scapegoats, and all were shot except the youngest boy, Washington. Before his death of sacrifice, Tsali said: "Oh, Euchella, if the Cherokee people beyond the Mississippi carried my heart in their bosoms, they would never have left this beautiful land, this our mountain land. My little son must never go beyond the father of waters but die in the land of his birth. It is sweet to die in one's own country and to be buried by the margin of one's native stream.'

And as it was with the Cherokees, so it was with the Sioux, the Navajos, the Apaches, and others of the tribes.

> (Continued on page 250) THE IMPROVEMENT ERA

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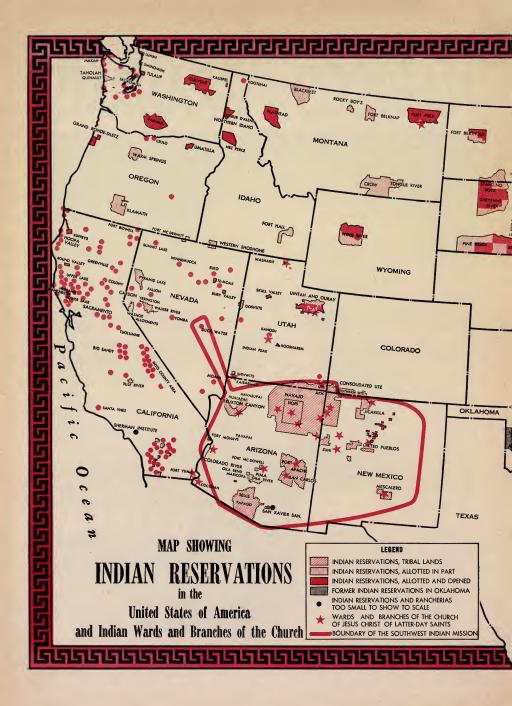


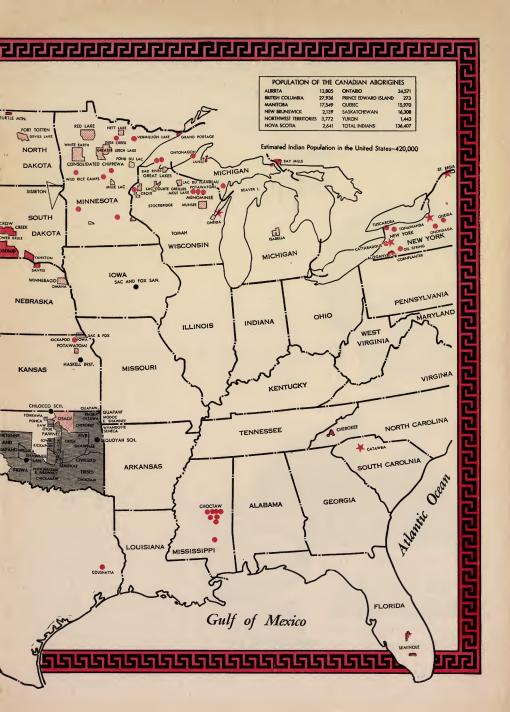
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The Lamanite

(Continued from page 246) In 1868 the United States government had signed a treaty with the Sioux, Cheyenne, and other tribes of the Great Plains, designating a large area in western Dakota and Nebraska and part of eastern Wyoming as an Indian reservation. The government agreed to protect the Indian nations in these badlands, but in less than six years gold had been found in the Black Hills in the heart of their reservation by US soldiers. A gold rush ensued, and the Indians were overrun again and pushed out of another new land given them. When they resisted, General Custer was sent with an army of men to bring into submission these rebellious natives. And Custer made his last stand on the Little Big Horn up in Montana. I was there not long ago, and I saw the monument on which were many names. These were the names of the 231 officers and enlisted men and eivilians and Indian seouts who were killed by the six thousand Sioux Indians. There were little graves with white markers all around the great monument, graves of the white men who lost their lives. Nowhere could I see any evidence of the graves of the many hundreds of the Indians who lost their lives in that last great battle and were buried in that soil. That was perhaps the last important armed resistance of the American Indians in the north plains. They had fought these many years valiantly for their land, the home of their fathers, but now their resistance was broken.

The great Navajo nation had a similar fate. They had resisted the white man's eneroachment. They had felt justified in defending their homes and their land against invading forces. Finally the army of the United States was sent in to Navajo country, and the natives subdued by starvation were herded into the canyons and erevices of the rocks where they took refuge in Canyon De Chelly and Canyon del Muerto. The army burned the hogans; they rooted up the crops; they cut down the peach trees; they killed the cattle and the sheep; and finally in desperation, the Navajos surrendered, and thousands of them were marehed across the trackless desert to Bosque Redondo on the Pecos River in central New Mexieo. This merciless trek was ealled "The Long Walk." Here for four

THE IMPROVEMENT ERA

years they starved and froze in a land that was unproductive, unkind, harsh, and cruel to them. There was little wood to burn; the winds were fierce; the cold was penetrating; their rations from the government were limited. And after four years of intense suffering, they were released. A treaty was signed between a great Gentile nation and a fast vanishing native nation, and the refugees were permitted to move painfully back through central New Mexico into northeastern Arizona to the hills and canyons from which they had comeand to which they were glad to come -and those were blood-stained miles -desolate miles-heartbreaking and backbreaking miles. Many hundreds of those thousands suffered death in those perilous years at Fort Sumner and in "The Long Walk" each way; and as desolate as was the Navajo land, it was home. That was the last organized resistance of the Navajos. They never rose again.

Down in Apache land, where I used to live, an old chief, Cochise, a great warrior and an honorable man, led his Apaches for many years in resistance to what he felt was invasion by foreign forces into his own beloved land. There was Mangas Coloradas, the great leader of the Mimbres Apaches. There were Victorio and Nana, and Eskiminzin, and many other great warriors and chiefs who fought the "Battle of America," their war of defense, and in the end they lost. Their resistance was broken; their lands were gone; they were placed on reservations, virtually concentration camps.

Down near Lordsburg, New Mexico, was placed a little monument which says: "Near here Geronimo surrendered. This was the last battle." That was 1868. The Indians were subdued; the end had come for these proud peoples as independent nations. Prophecy was fulfilled; the penalty was exacted. And now for many years, these deprived and scattered and stripped people have been confined on small reservations, limited and deprived, with few opportunities.

One missionary expressed the feeling of the American people in the old days of the Cherokee problem. He said: "Americans do not feel toward the Indians as they do toward other heathen nations. Therefore, reports of their wretchedness do not excite sympathy as they ought, but

(Continued on following page)





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THE LAMANITE

(Continued from preceding page) paralyze every exertion. There by that old and cruel theory, Indians are to be destroyed." Actually at different times in this country there have been these theories advanced by religionists that the Indians were not wholly human, and therefore it was nothing to kill an Indian. I am grateful that such a feeling has been great-

ly modified. Yet there is still in-

I should like here to recall the story of the Good Samaritan. The Lord was speaking of people such as these who had suffered such deprivation and who even now need good Samaritans. The lawyer said, "Master, what shall I do to inherit eternal (Continued on page 254)

The Swift Traveling of Time ...

Richard L. Evans

SOMETIMES, some event in our lives brings sharply into focus the swift traveling of time. It may be a birthday or some other anniversary which ties some happening of the past to the present and emphasizes the time between the two. And often we find ourselves assuming that it is a year or two or three since some remembered event, and then find in fact that it happened as far back as four or five or ten. The frightening part of time's passing is that there aren't any unlimited portions of it left in this life-not in anyone's life, so far as our days and years here are concerned. Already this new year is one-twelfth gone. And what have we done differently? What have we changed? What have we done with the twelfth part that is past? From such thoughts could come a number of different conclusions and courses. One such that could come is a feeling of frustration, the feeling that it's too late now to change, too late to do much differently. This feeling of defeat is false in its betrayal of the future. Another possible course is to pursue a feverish pace to make up for the past, a pace that puts more emphasis on motion than on direction—the kind of nightmarish pace that makes a man exhaust himself in running without arriving. The sensible and satisfying course lies between these two, between hopeless resignation and the feverish pace of panic. All of us have wasted time-and all of us are aware at times that we have too little of it left. All of us have made mistakes. All of us could no doubt use a more sure sense of values. But what's past is past, and there is no point in wasting what is left of life in brooding about the past. The satisfying course from here is one of quiet, sincere consistency, of being carnestly and "anxiously engaged in a good cause"—not in the panic that comes with an awareness of what is wasted or how little is left, but with the quiet repentant purpose that uses well whatever is left. We did not come here in perfection. We came to learn and to use the principles of eternal progress that will lead us, with our loved ones, back to Him who made us in his image, and whose purpose is to bring "to pass our immortality and eternal life." And time has not been altogether wasted if we learn of life's everlasting purposes and possibilities, and from here on repentantly pursue them in honesty and honor.

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The Lamanite

(Continued from page 252)

life?" And the answer was: "What is written in the law? how readest thou?" And then he said: "Thou shalt love the Lord thy God . . . and thy neighbour as thyself." The lawyer, trying to justify himself, said: "And who is my neighbour?" and then the Lord gave that beautiful story about "a certain man (who) went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." (See Luke 10:25-30.)

Was the Lord looking forward about sixteen to nineteen centuries? Was he seeing the travail of this deprived people, who through centuries, fought the battle of America and continually lost, resulting in their scattering and suffering and their being dispossessed? Was he seeing this Lamanite people—who "fell among thieves, which wounded him, and stripped him of his raiment, and departed, leaving him half dead?"

If in all America or even in the Church, there could be developed a sympathy, a love, an understanding—if good Samaritans could be raised up, men and women who would go out and mold public opinion, who would vote at the polls, who would influence Senators and Representatives, who would do the things which will finally bring to these deprived people education, opportunity, and the healing oil of understanding!

The Lord said, in speaking of the time when he would come in his glory, that he would gather all nations and separate them one from another as a shepherd divideth his sheep from his goats, the sheep on the right and the goats on the left. And then he speaks of these sheep:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of

THE IMPROVEMENT ERA

these my brethren, ye have done it unto me. (Matt. 25:35-40.)

Then follows the Lord's curse on those who were not kind, merciful, and charitable.

Depart from me, ye cursed. . . . (Ibid., 41.)

Applying such punishment to those of whom he spoke saying:

Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. (Ibid., 45.)

There are more than 400,000 of these "the least of these my brethren" in our land. And when you do it unto them, you do it unto Him.

A few more battles like Cumorah would have completely taken every soul of the Nephites and Lamanites upon this continent. Not a Lehite would have been left to greet Columbus, or the Pilgrims, not one to be proselyted or eventually to help build the holy temple, but the Lord did not permit a total destruction. He had destined that the remnant of this seed of Lehi should live to possess the land until the Gentile nation, which he had in mind, would come to possess it. He intended that the Gentile nation, which would bring with them the Holy Bible containing the gospel of Jesus Christ, could eventually, if it were alert, bring to these people education, progress, development, growth, and, above all, the gospel of Jesus Christ.

The Lord said that this people would again become white and delightsome. They are on their way. They are making progress, with help from us and a great deal from themselves. They are making headway in educational fields. They are equal to us and to our children in their mental powers, and authorities, by actual survey, place them above many of the rural areas in the United States. These people, who have a high IQ, have had little opportunity, and therefore their progress has been retarded. Official statistics indicate that in the early 50's only one percent of the Arizona-Utah Indian children reached the twelfth grade and that only three percent of those Indian children in that area reached the ninth grade; this condition is improving. Navajo children numbering 4421, selected from perhaps six or seven times that many, were sent to schools at Chemawa, Chillocco, Sherman, Phoenix, Albuquerque, Brigham

(Continued on following page)

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(Concluded on page 258) THE IMPROVEMENT ERA

The Lamanite

(Continued from preceding page) City, and other off reservation schools. But still there were many thousands who could not find opportunity for schooling.

One survey in the late 40's indicated that 3.7 percent of all Americans had had no schooling, but 25.2 of all Indians in the United States, and 66 percent of all Navajo Indians had had none. The survey indicated also that the average time spent in school in the United States was 8.4 years; whereas all Indians spent an average of 5.7 years, and the Navajo about .9 of a year. And there were many thousands who had never spent a single day in a school and had never had a slate or a pencil or book in in their hands. As late as 1940 there were Navajos who still resisted the white man's school, but in the early '50's it is almost unheard of to find Indians who are not begging for schools. In at least two communities in Navajo land the eager parents brought logs from the mountains, got together a few hundred dollars for nails, hinges, and glass, and built their own school buildings without help from state or nation.

There are good and bad Indians as there are good and bad white people; there are honest and dishonest; there are moral and immoral. But they beg for schools, for opportunity. These people are grasping the gospel. Each year we baptize hundreds of them in the Indian reservation. Not only the Navajos, but also the Hopis, the Zunis, the Pueblos, the Apaches, and others are accepting the gospel. They are learning to live the Word of Wisdom and the law of tithing. They are learning the law of chastity. They attend their meetings; they fast; they have their family prayers; they go to the temple.

Above all of the problems which the Indian has, his greatest one is the white man-the white man, who not only dispossessed him, but the white man who has also never seemed to try to understand him-the white man who stands pharisaically above him—the white man who goes to the temple to pray and says, "Lord, I thank thee that I am not as other men are." There are too many Pharisees among the white men, who are worried about unwashed hands; and too few Galileans who heal pal-





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THE LAMANITE



Street in Walpi, Arizona. A Hopi Indian unloads his burro outside the quaintly built stone and mud houses of the town.

(Concluded from page 256) sied hands and teach untutored minds and comfort broken hearts.

There are too many who "strain at a gnat and swallow a camel," and too few who have judgment and faith and mercy and kindness for the unfortunate. There are too many who pray on their knees for fulfilment of prophecy and too few who let their hearts be softened and become "nursing fathers and mothers" to the downtrodden. There are too many Levites who pull their robes about them and pass by with disdain, and too few who "take them to the inn" and give them tender treatment and care.

There are too many curiosity seekcrs and too few laborers. We are constantly reminded of the eloquent scripture given to the Nephites:

Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness. (Jacob 3:9.)

Again, there are too many who push down and tread under, and too few who lift up, encourage, and help.

There are too many goats and too few sheep. There are too many who exploit and profit by his misfortune, and there are too few who give the stranger meat and drink and clothe his nakedness and visit him in prison.

My good people: Accept the Lamanite as your brother. I ask for him, not tolerance-cold, calculating tolerance; haughty, contemptible tolerance; scornful, arrogant tolcrance; pitying, coin-tossing tolerance. Give them what they want and need and deserve-opportunity and brotherliness and understanding, warm and glowing fellowship, unstinted and beautiful love, enthusiastic and affectionate brotherhood.

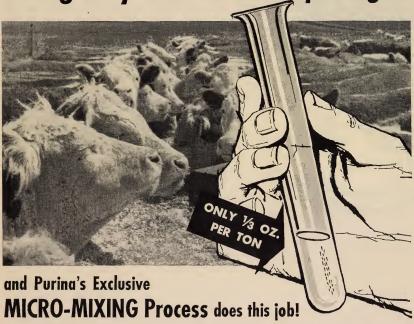
CONTROLLING THE PAST

(Continued from page 232)

have been the Lord.80 In either case the scripture is adjusted to our ideas of what the Lord should do and under no conditions need we change our own opinions to agree with what the scripture tells us he does. Against those scriptural passages (to cite another case) which tell us that Mary had other children besides Iesus "we give this argument," writes Pope Siricus, "she could not have, because that would be vileness and incon-

> (Continued on page 260) THE IMPROVEMENT ERA

this much STILBESTROL has to go a long way-must be mixed just right!



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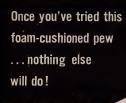
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APRIL 1955 259





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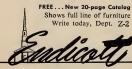
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CHURCH FURNITURE

CONTROLLING THE PAST

(Continued from page 258) tinence."* In vain does the scripture insist—the clergy has made up its mind.

(To be continued)
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⁶⁷A. E. Housman, Manilius, I, pp. xxx, xl, liii.

"M. Frankfort, The Birth of Civilization in the Near East, p. 24, cf. pp. 28f: Toynbee, "the confessed 'empiricist' adheres to a preconceived system and disposes of the facts" to suit himself; for his "challenge and response" system he "must in each case invent a challenge to fit a historic reality which (he) labels response."

60 J. W. Swain, The Ancient World (N.Y .:

"and thou shalt be built up \dots "

Richard L. Evans

There comes to mind a phrase remembered from a child-hood game of forfeits: "Heavy, heavy hangs over thy poor head." If we were to emphasize the negative side of the passing scenes, all of us could live fearful, trembling lives. Momentous forces and issues of ominous import do hang heavily over our heads—and rumors and reports of adverse events could well remind us of these words of the Master as recorded by Matthew: "And ye shall hear of wars and rumours of wars. . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. . . . And then shall many be offended, and shall betray one another, and shall hate one another."1 So reads the scriptural record. But it also says that "he that shall endure unto the end, the same shall be saved." Difficult problems aren't peculiar to our time. Men have lived through difficulties and discouragement in other days. And not for young or old is this a time for the trembling, timid living of life-but for pursuing it from day to day with work, faith, repentance, and prayerful purpose. No matter what hangs over our heads, life goes on, and we go with it-and children must have their chance, their happiness, their education, their opportunities. Youth must have faith and work and purpose and preparation for the future-for there will always be a future-and we can meet it knowing that men have met it before. The Lord God is still alive, and, as we are willing to keep close to him, will not leave us alone. Furthermore, there is the assurance of eternal continuance. The human spirit, the human soul, all and each of us as ourselves will always survive. And while we cannot be indifferent to what hangs over our heads, yet peace and quiet and satisfying purpose can and do come even in unsettled scenes. "Acquaint . . . thyself with him," counsels an Old Testament text: "and be at peace: . . . make thy prayer unto him, and he shall hear thee, . . . and thou shalt be built up." And finally, above the clamor and confusion, come the questions and the answering assurance spoken by our Savior: "Why are ye so fearful? how is it that ye have no faith? . . . And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

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³Matthew 24:6-7, 10, 13. ²Job 22:21, 27, 23. ⁸Mark 4:40, 39.

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⁷⁸Manilius I, pp. xli f. ⁷⁴W. Ahlwardt, *The Divans* (London,

1870), p. viii. "Ibid., p. ix.

76Tridentinum, Can. iv, in P. Schaff, Creeds of Christendom, II, 82. "Schermann, op. cit., II, 269.

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NAVAJOLAND

by Betty Zieve

TAVAJOLAND is a lonely country, an awesome masterpiece of today and yesterday. It is the place of sand, slick rock, mesa, mountain, canyon, butte, desert, and plateau, the wind-swept empire where the states of New Mexico, Arizona, Colorado, and Utah meet. It is the place of busy hands skilfully weaving blankets of amazing beauty and intricacy. It is the place of sun and sage, piñon, and the distant spur of a volcanic cone.

It is the place of many nomads, lords of the desert, children of the sun and sand. They were Americans before the rest . . . they are Americans,

The people are still chanting in the desert; the tom-tom beats; the ancient rhythms call from scrawny junipers to canyon wall.

It is the place of tinkling sheep bells and whining cries of newborn lambs. A gaily clad shepherdess sits watchfully on a heap of fragrant sage amid the running sweep of red scorching sand.

It is the place of round, earth-(Concluded on following page)



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Yield: 1 loaf, 91/2" x 51/2" x 23/4"

2 cups sifted all-purpose flour ¼ cup beet or cane sugar 3 teaspoons Clabber Girl Baking Powder ½ teaspoon salt

1 teaspoon grated lemon rind lemon rina
½ cup currants
2 eggs, beaten
3 tablespoons shortening, melted
1 cup mashed
bananas

ABBER

Sift together flour, sugar, baking powder, and salt. Add lemon rind and currants; mix together lightly. Mix together eggs, melted shortening, and mashed bananas. Add to dry ingredients all at once and stir just enough to blend well. Turn into greased 9½ x 5½ x 2¾-inch loaf pan. Bake at 350° F. (moderate oven) for 45

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to 50 minutes.

BAKING POWDER WITH Balanced DOUBLE ACTION HULMAN & COMPANY: TERRE HAUTE INDIANA

NAVAJOLAND

(Concluded from preceding page) covered hogans and the quiet glare of fire from within. It is the place of the pungent smell of piñon, reed water baskets, sheepskin mattresses,

and clay-covered moccasins. It is a place that is primitive and crude, but it is also a place where

the people walk the Path of Beauty and love the feel of fine woolens in their hands. It is the windy place that tries to erase the scenic treasures and the people, but erases not. It is the place of patient chiseling . . . a lonely place, an awesome masterpiece of today and yesterday.

THE SOUTHWEST INDIAN MISSION

(Continued from page 235)

The exact passage was Alma 40. He said that his people believed the same and asked her what the Navajos believed, but she said that she could not seem to understand it, so put the book on a chair beside the bed.

Sometime during the night she saw a bright light come into the room and heard a voice tell her to read the book because it was true, and if she would do so she would be able to understand it. After further manifestations, the light went away, and she went back to sleep. Later that same night, it appeared again, and again she heard the voice telling her to read the book, and it would be made clear.

After the passing of three days, when, according to native superstition, she felt it was safe to talk about her experience, she told her husband what had happened. Then, for about another year she studied and investigated. In 1940 the Polacca family was at the Sand Hills ranch to attend the dedication of the monument which had been erected to the memory of Tom. On the day of the dedication the entire Polacca family was baptized into the Church. From that day to the present, they have been stalwarts and have aided missionary work in many ways. They live about nine miles north of the Crystal trading post in Pleasant Valley, New Mexico.

In April 1944, a membership of forty-three was reported in the two organized branches of the mission. On February 20, of that year, the first mission Relief Society was organized at Toadlena, New Mexico and on February 27, 1944, the mission record says, "A Sunday School and a Primary have been organized, and the children seem to be very interested in these two auxiliary organizations of the Church."

One of the great difficulties that

have been found in teaching the gospel is the language barrier. For the most part the work has to be carried on through an interpreter. It is estimated that probably fifty percent of the Navajos know no English at all, and that another fifteen or twenty percent know only a few words. Members of some of the other tribes know the Navajo language, but as a general rule, the Navajos do not speak the language of any of the other tribes. Navajo is the crude court language of the southwest. It is said that their language is so complete that they have borrowed very few words from Spanish or English to express things which are new to them. They have their own names, for example, for over two hundred parts of an automobile. It is generally agreed that Navajo is one of the very hardest languages to learn, because of the difficulty of the language itself, as well as the difficulty of pronunciation.

The missionaries have found ways of getting through the language barrier. Through interpreters they tell the story of the gospel. Flannel boards are standard equipment with every missionary. Through the use of stories and pictures they have become adept at teaching gospel prin-ciples. The Book of Mormon is used to good advantage, and the Lamanite people learn early that this is their book. So many of the stories in the Book of Mormon parallel their own stories that it is not hard for them to accept the Book of Mormon.

Stories of how missionaries have appealed to the Indians are legion. Because of limited space, we cannot tell many of them here. The following, however, is an example of the type of ingenuity possessed by some of our elders.

In the Zuni village there is a group called the Mudhead Clan. It is made

THE IMPROVEMENT ERA

up of members of the tribe who devote their time to building homes for the people. In exchange for their labor, they are fed and clothed by the people for whom they build homes. The Zunis build their homes from rock which they cut out of the cliffs. In years past all of their homes had flat roofs, but in recent years they have been building some gabled roofs. Two of our missionaries working in the village tried to engage these Mudheads, who were working on a house, in conversation. But day after day they could scarcely get a smile from any one of them. As the work went on, the elders watched the Zuni men trying to saw the rafters for the gabled roof. It was evident that the Zunis knew little about how to use a square and marking the rafters so they could get the proper pitch. They did it all by the trial and error method, holding up the rafters, marking them, sawing them, and then sawing them again until they fit. Indeed, in this particular part of home building the otherwise skilled builders were having much trouble. Sometimes it took a week or more to put the rafters up on one little house.

Observing this one day, the elders said to the workers, "We will show you how to put up those rafters for the whole house in two hours, if you will agree to listen to us and let us preach the gospel to you." After some little hesitation, the Zunis finally agreed to listen, provided the rafters could be put up in two hours. So the missionaries, who had had some experience in building, figured the pitch of the roof, marked two rafters, cut them, set them up in place, and they fit perfectly. The surprised Zunis wanted to nail them but the elders said, "No, they are just patterns." They then marked and sawed enough rafters for the entire house, as the Mudheads nailed them in place. The entire job was accomplished within the two-hour period.

The missionaries had done their part, and now the Zunis would do theirs. They stopped their work, assembled on a pile of lumber, and listened while the missionaries preached the gospel to them. From that time forward, the missionaries were their friends. And every day the Zuni Mudheads would leave their work, sit on the lumber pile, and listen to the missionaries. From that time forward, the missionaries had no trouble with the men in the village.

(Continued on following page)



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Tender Tuna Cuts

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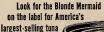
Drain. (Makes 2 cups.) Add ½ cup
milk, 1 cup diced sharp Cheddar
cheese, ¼ teaspoon dry mustard.

Heat, stirring, till cheese melts.

Add a 12-oz. can of Mexican-style

Add a 12-oz. can of Mexican-style whole-kernel corn (drained) and a 6½- or 7-oz. can White Star Brand Tuna. Pour into greased 1-quart casserole, top with more cubes of cheese. Bake at 350° about 25 min., till bubbling. Garnish with green pepper. Makes 4 or 5

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The Southwest Indian Mission

(Continued from preceding page)

Today we have more than sixty members of the Church at Zuni.

Devotion of the missionaries to the work is remarkable. One of the many appealing stories is that of Elder Jesse G. Allen, of Payson, Utah. Elder Allen was married, had a wife and two lovely children, when an automobile accident smashed his spine and put him on crutches. But even in that condition he had such a strong desire to go on a mission that he sold his small business, and with the complete cooperation of his wife, who was a registered nurse, he made himself available. Elder Spencer W. Kimball of the Council of the Twelve was the visiting Authority who interviewed him. Brother Kimball, in telling the story, relates that when he first saw Elder Allen, he did not see how a man in such a condition could possibly fulfil a regular mission. But Elder Allen had such a fine spirit, and such a great desire to serve the Lord in this way, that finally Brother Kimball said that he would make the recommendation.

Elder Allen was subsequently called to the Southwest Mission, and the mission president was informed. Picking up the story, President Buchanan said that when he received word that an elder on crutches was being sent down into his mission, he almost wrote requesting the Brethren not to send him there. Conditions are rugged at best: Winters are hard, distances are great, much traveling has to be done. How, President Buchanan wondered, could an elder on crutches ever get along in that mission? He didn't write the letter, however, and in due time, the elder arrived in the mission field. Brother Buchanan reports Elder Allen's first words were, "President Buchanan, I suppose you don't want me in your mission because I am a cripple." President Buchanan said that he looked the missionary in the eye and said, "Elder, I cannot even see your crutches. As far as I am concerned, as long as you are in this mission, you will be treated just like any other elder. You won't be given any special privileges or any easy assignments. You will be expected to go where you are called to go and do your duty just the same as any other missionary." At that the elder broke down and cried. When he had regained control of himself, he said,

THE IMPROVEMENT ERA

"President Buchanan, that is exactly what I hoped you would say. I have had so much sympathy since I had my accident that I am tired of it, and it is good to be treated like a normal human being again."

So Elder Allen was assigned to his field of labor. He worked early and late, driving himself throughout the entire period of his mission, and as a result he made one of the best records any missionary has ever made there, baptizing one hundred eighty converts into the Church. President Buchanan says that he used to tell his missionaries, "If being on crutches makes a missionary like this, I'd like to break the legs of every elder in the mission."

It is such a spirit as this that has characterized the work in this part of the Lord's vineyard. And when Elder Kimball of the Council of the Twelve, who is in charge of work among the Lamanites for the Church, visited the mission recently, he was thrilled to see our Indian members conducting sacrament and auxiliary meetings, administering the sacrament, passing the sacrament to the members, leading the singing, speaking, bearing testimonies, and demonstrating in these, and in many other ways, what the gospel of Jesus Christ can do for a person, once he accepts it and makes it a part of his life.

Today in the Southwest Indian Mission the Church is indeed following the advice of President John Taylor who said, "The work of the Lord among the Lamanites must not be postponed if we desire to obtain the approval of God. Thus far we have been content simply to baptize them and let them run wild again. But this must continue no longer. The same devoted effort, the same care in instructing, the same organization and priesthood must be introduced and maintained in the house of Lehi as amongst those of Israel, gathered from Gentile nations.'



APRIL 1955



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OFFICE AND CALLING OF SEVENTIES

First—Various Offices and Callings in the Melchizedek Priesthood

There are few offices and callings in the Church of Jesus Christ of Latter-day Saints which surpass in importance the office and calling of the seventies. They have a particular type of work assigned to them through revelation, as do also the high priests and the elders, members of each Melchizedek Priesthood office working within their own spheres.

During recent years the custom has developed in the Church of using the terminology of being advanced in the Melchizedek Priesthood from elder to seventy and then of being advanced from seventy to high priest. This practice indicates an erroneous concept and should be discontinued. It is incorrect thinking to maintain that an individual must necessarily pass in turn from elder to seventy and then to high priest in order to receive a fulness of the blessings that God has in store for his children.

Also, throughout the past years in the Church some high priests and seventies have been not only prone to discuss the question of advancement in the Melchizedek Priesthood, but also the question of who has the greater calling, the high priest or the seventy. The making of such comparisons should be discouraged. President John Taylor concluded in regard to seventies and high priests as follows: "But in relation to their offices, they are called to move in other spheres and fulfil other callings, rather than possessing different power and authority. . . . So far, then, as authority is concerned, they both have authority, . . . "1 President Joseph F. Smith gave the following pertinent statements on this subject:

There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of

¹John Taylor, Millennial Star (Liverpool, England 1847), vol. 9, pp. 324-325. the Priesthood. But all offices in the Church derive their power, their virtue, their authority, from the Priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the Church than there is. Today the question is, which is the greater-the high priest or the seventythe seventy or the high priest? I tell you that neither of them is the greater, and neither of them is the lesser. Their callings lie in different directions, but they are from the same Priesthood. If it were necessary, the seventy, holding the Melchizedek Priesthood, as he does, I say if it were necessary, he could ordain a high priest; and if it were necessary for a high priest to ordain a seventy, he could do that. Why? Because both of them hold the Melchizedek Priesthood. Then, again, if it were necessary, though I do not expect the necessity will ever arise, and there was no man left on earth holding the Melchizedek Priesthood, except an elder—that elder, by the insuiration of the Spirit of God and by the direction of the Almighty, could proceed, and should proceed, to organize the Church of Jesus Christ in all its perfection, because he holds the Melchizedek Priesthood.²

Elders, seventies, and high priests, therefore, all hold the high priesthood, and so they all possess very important callings. Their callings differ one from another according to the plan revealed from heaven. In fact, when a person is first ordained an elder, he receives the Melchizedek Priesthood, and the revelations designate in general his responsibilities, assignments, and callings. The same facts hold true with seventies and high priests. The Lord revealed also certain work to be done by them.

The following pertinent facts should be kept clearly in mind: First, even after receiving the Melchizedek Priesthood and being ordained either an elder, a seventy, or a high priest, each ordained person functions in his calling and serves only in accordance with his appointments; second, each Melchizedek Priesthood holder magnifes his calling by fulfilling to the best of his ability all assignments, appointments, and responsibilities placed on him and by keeping all of the Lord's commandments. Those who do these things faithfully magnify their priest-

²Joseph F. Smith, Gospel Doctrine (Salt Lake Gity 1919), pp. 184-185.

hood and shall receive eventually all that God has in store to bestow upon those who love him.³

Second—Seventies' Work a Missionary Calling

In modern revelation the Lord clearly defined the principal work of the seventies to be a missionary calling. To quote:

The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling.

The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the lews;

And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews.⁴

Regarding the missionary assignment given by revelation to the seventies, President Joseph F. Smith declared:

The seventies are called to be assistants to the twelve apostles; . . . and it is their duty to respond to the call of the Twelve, under the direction of the First Presidency of the Church, to preach the gospel to every creature, to every tongue and people under the heavens, to whom they may be sent.

President John Taylor adds this thought:

... it is the especial business of the seventies to preach to all the world, introduce and spread the gospel; while it is the duty of the high priests more especially to preside; yet a high priest is not precluded from traveling and preaching, and introducing the gospel (nor a seventy from presiding).

DUTIES OF SEVENTIES

First—To Prepare for Missionary Work.

Brethren recommended to be seventies and those who are now seventies should be students of the gospel of Jesus Christ. They should, through diligent study, prayer, and regular attendance at their priesthood meetings, Sunday School, and other Church services, prepare themselves

p. cit.
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⁵D. & C. 84:33-44. ⁴lbid., 107:25, 34, 97. ⁵Smith, op. cit., p. 228. ⁶Taylor, op. cit.

Priesthood

for missionary service. Although it is not possible to keep all the seventies doing missionary work at all times, it is proper that the seventies quorums provide a good reservoir of potential missionaries—men who continuously are better preparing themselves to do effective missionary work. Brethren who are recommended for ordination to the office of seventy should show ability to proclaim the gospel and manifest a willingness to respond to missionary work. On this subject President Joseph F. Smith declared:

They [seventies] should take up a study of the gospel, the study of the scriptures and the history of the dealings of God with the peoples of the earth, in their own quorums, and make those quorums schools of learning and instruction, wherein they may qualify themselves for every labor and duty that may be required at their hands.⁵

Second—To Participate in Missionary Work.

Every man who holds the calling of a seventy in order to magnify that calling should participate actively in missionary work. He should either engage in stake missionary work or render service in the foreign missionary field. In fact, a generous portion of the stake missionaries should be drawn from the seventies quorums. Also, as conditions permit, seventies should represent the Church in foreign missions.

This does not mean that each seventy needs to be in the missionary work at all times. During part of his life as a seventy he could assist financially the missionary program and also better prepare himself for missionary service. He should keep in mind at all times that he is an especial witness of Christ and should bear testimony by example and by precept to those with whom he comes in contact.

Third—To Assist Missionaries and Their Families Financially.

Every seventies quorum should have a substantial missionary fund with which needy missionaries and their families are assisted financially, and every seventy should contribute generously according to his financial abilities to his quorum's missionary fund. In this way seventies, while not serving as missionaries, may magnify their callings by helping others to proclaim the restored gospel of Jesus Christ.

Fourth—To Function Faithfully and Efficiently in All Other Assignments.

Every seventy should be a man filled with a testimony of the gospel and a love for the work. He should function faithfully and efficiently in any and all assignments given unto him in furthering the work of the quorum, the preaching of the gospel, the work for the dead, and the general work and welfare of the Church. At the present time seventies may be called upon to perform a multitude of activities in the Church. As a ward member, a seventy should respond willingly to all calls made upon him by his bishop; and he should faithfully work in accordance with assignments given him by the stake presidency or by the First Council of the Seventy.

Fifth—To Work for the Spiritual Salvation of All Quorum Members and Their Families.

Every seventy should have a deep concern for the spiritual salvation of all the quorum members and their families, and so they should respond willingly to every assignment to work with the less active quorum members. The high and lofty spirit of brotherhood which binds quorum members together should cause each seventy

CAN TIME MEASURE SUCH AS THESE?

By Doris Barbour Jordan

There is much a life can hold Time can never measure:
The beauty of a daffodil Breaking through the earth's dark mold; The eager robin's Maytime song Lilting through apple bloom; Far reaches of an azure sky When the summer days are long; Joys of family and friends—Hearth fires burning bright, Goodfellowship that comes our way; The grace that prayerful living lends; Honeysuckle on the breeze; The flowering of one perfect rose; Harvest bounty richly spread, Hillsides robed in symphonies!

Can time measure such as these?

to take an active interest in his fellow seventy. Each seventy should work faithfully until all the quorum members and their families become active in the Church, rendering obedience to "... every word that proceedeth forth from the mouth of God."⁸

Sixth—To Work for the Temporal Salvation of All Quorum Members and Their Families.

Furthermore, every seventy should be concerned over the temporal welfare of all quorum members and their families and should co-operate with the other quorum members in rendering service to those of the quorum who stand in need of succor. When quorum members meet financial reverses due to illness, lack of work, accidents, or any other cause, seventies who belong to that quorum should come to their assistance and help rehabilitate their more unfortunate brother. They should be alert at all times in helping find better jobs for their quorum members in assisting them to improve their financial conditions.

Seventh—To Keep All of God's Commandments.

Since seventies are especial witnesses of Jesus Christ, they are selected carefully for their calling, only the more faithful male members of the Church being worthy of that great appointment. Thus every seventy is obligated to pay a full tithing, to contribute generously to the fast offerings, building funds, and other economic requests made by the Church, to keep himself morally clean, to deal honestly and justly with his neighbor, to hold his family prayers, to attend all of the Church meetings of which he is supposed to attend, and to draw near to the Lord in all of his actions. In other words, it is the duty of a seventy to keep all of God's commandments-namely, "... to do justly, and to love mercy, and to walk humbly with thy [his] God,"9 fully realizing that ". . . God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."10

⁸D. & C. 84:44, ⁹Micah 6:8, ³⁰Eccl. 12:14,

⁷Smith, op. cit., pp. 228-229, APRIL 1955



Presiding Bishop Joseph L. Wirthlin and his counselors, Bishop Thorpe B. Isaacson, left, and Bishop Carl W. Buehner, right, look at a picture of beautiful Susquehanna River. On the banks of this river, near the former town of Harmony (now Oakland), Pennsylvania, the keys of the Aaronic Priesthood were restored to the Prophet Joseph Smith and Oliver Cowdery by the resurrected John the Baptist on May 15, 1829.

Celebrating the Anniversary of the Aaronic Priesthood

WITH the approval of the First Presidency, the Presiding Bishopric is pleased to announce Saturday and Sunday, May 14 and 15, as the dates on which to commemorate the restoration of the Aaronic Priesthood on a Churchwide basis. It will be one hundred twenty-six years since John the Baptist restored the Aaronic Priesthood in this dispensation, by laying his hands upon the heads of Joseph Smith and Oliver Cowdery, and conferred upon them this priesthood by ordination.

Saturday, May 14, should be devoted to outdoor activities. Pilgrimages to places of historical interest, visits to industrial areas, and athletic activities conducted in recreation areas or parks would be appropriate. It is desirable that every precaution be taken in arranging for the safety of the boys. There should be no traveling in caravans because of the traffic hazards involved. A committee on safety might well be appointed to include the scoutmaster

and boys of Eagle rank in scouting to insure safety for all.

Outdoor events may be planned on a stake or ward basis. If planned on a stake basis, the chairman of the stake Aaronic Priesthood committee should call members of his committee and bishoprics of wards together to complete plans for the occasion. If overnight camping is included, it should be planned for Friday night with everyone returning to his home Saturday evening in preparation for proper observance of the Sabbath day.

The sacrament meetings on Sunday, May 15, are to be devoted to the presentation of an Aaronic Priesthood program with Aaronic Priesthood leaders and members participating as suggested. Seldom are we privileged to celebrate this sacred event on the exact date of this anniversary as is the case this year. This feature should be emphasized by those conducting.

Saturday activities have, in most in-

stances in the past, included only members of the Aaronic Priesthood under 21. There is no reason, however, why senior members could not be included and programs planned to meet the interests of both groups. It may be the desire of some leaders to segregate the two groups and conduct two different types of outings. While this method of procedure is approved on either a stake or ward basis, it is preferred that a combined outing be conducted with a variety of activities planned for the various age groups.

Where stake outings are combined, there should be close co-operation between the stake committee for Aaronic Priesthood under 21 and the stake committee for senior members of the Aaronic Priesthood. If the combined groups are to celebrate on a stake basis, a joint council meeting of the two committees should be held to decide upon the details. A combined meeting of both committees with their respective ward leaders should then be held in the April stake priesthood leadership meeting during the department period of this meeting. There may be wards in remote areas not wishing to join with the stake in conducting an outing. Where such is the case, bishoprics are urged to arrange an outing independent of the stake. Every boy, in every ward, should have the privilege of attending an outing conducted on a stake or ward basis.

It is expected that the following program be carried out in sacrament meeting in each ward, Sunday, May 15, 1955, as the concluding feature of this annual observance of the restoration of the Aaronic Priesthood. An effort should be made to have every member of the Aaronic Priesthood present on this occasion. This should be made easier because it will not conflict with Mother's Day which will be observed one week earlier this year. Where stake quarterly conferences are held on this day, it will be necessary either to advance or delay this program one week.

Тнеме

The suggested theme for the sacrament meeting is "Aaronic Priesthood, Its Obligations and Its Blessings.'

- I. Opening song. "Praise to the Man."
- 2. Invocation-by member of the Aaronic Priesthood under 21.
- 3. Sacrament song.
- 4. Administration of the sacrament by members of the Aaronic Priesthood. THE IMPROVEMENT ERA

Bishopric's Page



Senior Members

Group Advisers Should Teach by Example

He who would be successful as a group adviser to senior members of the Aaronic Priesthood should not only know the truth and teach it, but should also live the truth. He should give personal heed to his own messages. Every lesson he teaches should be directed to himself as well as those whom he is called to teach. His willingness to live the principles he would have others follow is his badge of sincerity and qualifies him to speak with convic-

The "precept only" man falls far

short of what the Lord expects of his servants. Even beautiful truths from the lips of him who lives contrary to them cannot be heard over the din of "poor example." Truth loses its glorious appeal and luster when it is bandied about by those who place little or no value in it as measured by their works.

A group adviser should live by every truth he teaches. Thereby his power to motivate men to good works will manifest itself at every hand. His success will depend not only on what he says, but even more on what he does.

5. Vocal solo, duet, or choral number by member or members of the Aaronic Priesthood.

- 6. "The Aaronic Priesthood in Former Dispensations and Its Restoration in Our Day" by the general secretary of Aaronic Priesthood under 21, (6 min.)
- 7. "What It Means to Me to be a Deacon" by a deacon. (5 min.)
- 8. "My Duties and Responsibilities as an Ordained Teacher" by a teacher.
- 9. "Why I Should Take My Calling as a Priest Seriously" by a priest. (5 min.)
- 10. Musical Number by Aaronic Priesthood chorus. "I'll Go Where You Want Me to Go, Dear Lord."
- 11. "Greatness of John the Baptist, a Priest in the Aaronic Priesthood" by the general secretary of ward committee for senior members of the Aaronic Pricsthood. (6 min.) (See Matt. 11:9-15; Luke 7:19-30.)
- 12. "How My Husband's Renewed Priesthood Activity Has Blessed Our Home" by a wife of a senior member or former senior member of the Aaronic Priesthood. (5 min.)
- 13. "My Obligations to God and to My Aaronic Priesthood Advisers for the Blessings I Have Received" by a senior member of the Aaronic Priesthood or one that has recently been advanced to the Melchizedek Priesthood. (5 min.)
- 14. "The Oath and Covenant of the Priesthood" by the bishop. (6 min.) (See D. & C. 84:39-41.)
- 15. Closing song. "I'll Serve the Lord While I Am Young."
- 16. Benediction by a senior member of the Aaronic Priesthood.

APRIL 1955

Loyalty Emphasized to Ward Teachers

LOYALTY is one of the most noble qualities of human character. This precious virtue is acquired chiefly through righteous living. Josiah Royce defined loyalty as follows:

The whole-souled thoroughgoing, practical devotion of a person to a cause.

Loyalty is one of the principal requisites of a good ward teacher. This distinguished attribute exhibits itself in a willingness to render honorable service. The genius of loyalty is demonstrated in devotion to the Church, its leaders, its people, and in consistent living of its principles. To defend the Church, to promote its interests and to teach its doctrines are among the foremost duties of a ward teacher. It is also his responsibility to uphold the general and local officers of the Church. To defend these leaders when they are being maligned is a commendable act of lov-

The loyal ward teacher is under obligation to shield from evil influences wherever possible, each family assigned to his care. He should also have a personal interest in safeguarding the temporal and spiritual welfare of each member of each family in his district. He should comfort those who sorrow, strengthen those who are weak, assist those under the strain of adversity, give encouragement to the disheartened, and teach those who are in need of spiritual enlightenment.

Serving each day in such a way as to reflect credit upon the Church is one of the best ways a ward teacher can manifest his loyalty.

Award Record for 1954

Applications received during January and February for Individual Aaronic Priesthood Awards earned during 1954 point toward another all-time record. Awards approved and issued were as follows:

Stake Awards	5
Ward Awards	351
100% -Seals	1,806
Aaronic Priesthood pins	3,584
Priests	3,727
Teachers	3,644
Deacons	4,802
Total Individual	
Awards	12,173

There should be no let-up until every eligible bearer of the Aaronic Priesthood has received his award.

An Outstanding Record



Dexter D. Kent, Jr.

Dexter, a priest in the Manteca Branch, San Joaquin Stake, has established an outstanding record. During the past five years he has a perfect attendance record at priesthood meeting, sacrament meeting, and Sunday School. During this period he has refrained from taking many overnight trips and outings to preserve this achievement. He is also active in his school, serving now as vice president of the senior class of Manteca High School and as president of the local chapter of Future Farmers of America.



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Missionary Work Among the Indians

(Continued from page 243) Territory. Arriving at their destination they found several families who had gone with Lyman Wight to Texas following the martyrdom of the Prophet Joseph Smith, and had recently returned to the Indian Territory. The missionaries were invited to make the Jacob Croft residence their headquarters and to take upon themselves the dual labor of teaching the gospel to the Indians and to these friends who had returned from Texas. How successful the effort was may be concluded from the memorandum that Elder Miller made on November 9, 1856, when he completed his mission:

... I have sent sixty-five to the Valley, all white people whom we baptized in the Cherokee Nation. There is a branch of the Church on Prior Creek, another on Fourteen Mile Creek, numbering twenty souls, also one in the Creek Nation numbering fifty souls. Some ten or twelve native elders have been ordained to the priesthood and are now preaching the gospel in the Indian Territory.¹⁹

Elder Miller's successor in the leadership of the mission was Elder Henry Eyring, who, along with Elders James Case, William Bricker, and George Higginson had been called to the mission from St. Louis in 1855. From his home in Salt Lake City in 1860, Elder Eyring had this to say:

. . . In taking a retrospective view over the labors of the Elders among those Indians for five years, it is quite evident that the result of those toils, privations, and hardships, and the sickness of all, and the deaths of two Elders [Petty and Cook] connected with it, is but very small apparently. But it is hoped that in after years spontaneous fruits may spring up from the exhortations of the servants of God, among the seed of Jacob."

Missionary work had ended by order of the Indian agents in May 1860.

Missionary work was again tried in 1877, when four elders were sent to this mission, but with the death of one of these elders, the work was abandoned that November. In April 1883, Elder George Teasdale of the Council of the Twelve was called to re-open the Indian Territory Mission, but the mission was closed again by September. In 1885, Elder An-

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¹⁰Manuscript, Historian's Office, Indian Territory

Mission.

¹³Journal History, August 31, 1860.

drew Kimball (the father of Elder Spencer W. Kimball of the Council of the Twelve) and a companion opened the work up again, found a few friends of earlier days, and the work progressed. Elder Kimball was the president of the mission for a number of years. But again, the efforts of the elders were soon to be transferred to the white residents of the area. And many of our missionaries who were called to the Southwestern States Mission (as it was known beginning in 1898) and the Central States Mission (as it has been known since 1904)12 have filled honorable missions in one of the most productive fields of the Church without knowingly conversing with a Lamanite.

One of the reasons for the establishment of settlements in outlying sections of Utah, and more especially in Arizona, was to bring the Latterday Saint settlers into contact with the Indian tribes of those regions, which, in consequence of the Church's belief that the "red brothers" were a remnant of some of the tribes of Israel, resulted in greatly improving the relations between the Indians and whites generally.13 Among the earliest and most colorful of these settlers who were sent as missionaries to the Indians was Jacob Hamblin. His service will long be remembered in Utah and Arizona. Many a lad has thrilled by his account of how, in 1857, he talked the Indians out of murdering a company of white travelers;14 and of the son of Jacob Hamblin, who in trading with the Indians, asked for and received over twice the value in blankets for his proffered horse. When Elder Hamblin sent the boy back to his Indian friends with the blankets, the chief's reply was: "I knew you'd come back. Jacob would not keep so many. You know, he is our father as well as your father."15

Among the Indian fields of labor "near home" opened up in pioneer days were these: among the Shoshones on the Green River in 1854-few went, but little was done; the Las Vegas Mission in Nevada-begun in 1855, abandoned in 1857; the Elk Mountain Mission near Moab, Utahbegun in 1855, and abandoned after three months; the Salmon River Mis-

(Continued on following page)

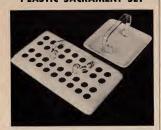
12Andrew Jenson, Encyclopedic History of the Church (Salt Lake City, 1941), p. 361. 13Roberts, op. cit., V-58-5-87. 14James A. Little, Jacob Hamblin, MIA Faith Pro-moting Series (Salt Lake City, 1945), p. 48 ff. 12PTHE IMPROVEMENT EN 33:12.

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MISSIONARY WORK AMONG THE INDIANS

(Continued from preceding page) sion at Fort Lemhi in northern Idaho -active from 1855 to 1858; the White Mountain Mission near the Utah-Nevada line out in Millard County-here it was mostly reconnaissance and the missionaries were soon transferred to Moab; Carson Valley, in western Nevada-this one thrived for a season, then the settlers were called home at the outbreak of the Utah War. (The Utah War and the troubles of the 1850's recalled a lot of Church colonists from areas to which they never returned.) The Southern Mission was begun in 1854, and welfare work was done among the Indians here until

At Another Person's Pace...

Richard L. Evans

Perhaps most of us have had the experience of trying too closely to follow another car; and soon we learn how hazardous and difficult it is, how tense and trying, to drive at another person's pace. To be safe and effective, and to enjoy the driving, we have to feel the road for ourselves. In other things also, people are often made unhappy and uncomfortable by trying too hard to proceed at another person's pace. Critical comparisons can make men most unhappy—and the whole course of life could become frustrating and ineffective by assuming that one person should precisely duplicate the performance of another person. Sometimes parents make insistent comparisons between their children, and assume that one should closely follow the pattern and personality of another. But despite strong family resemblances, children are usually more different than identical. We all came here different. Every man is an individual—eternally so. Without laboring the fact, let it simply be said that we are in part the product of our preexistent past—and our talents and intelligence didn't begin within the limits of this life. Furthermore, with our Godgiven freedom, one person may not choose to move in another person's pattern. Sometimes trying too closely to follow our neighbors' pattern causes unhappiness and hazard—especially financial hazard. This counsel came to one young man: "Do not run faster or labor more than you have strength and means..." Competition and energetic effort are very much worth while. They improve people, and they improve standards of performance. But trying to live our lives in the precise pattern of other people can be wasteful and unwise. In the Savior's parable of the talents, the penalty imposed on the man who had one talent was not for his failure to bave five but for his failure to use what he had.²

The Lord God does not expect us to be identical with anyone else. He knows us and expects us to be intended to much repeating of our own past errors.

"The Spok

1891, when they were transferred to the Indian reservation in Utah Washington County.16

Elder Anthony W. Ivins, later of the Council of the Twelve and of the First Presidency, in 1878, had joined Elder Erastus Snow of the Council of the Twelve in performing a mission to the Navajo and Pueblo Indians in Arizona and New Mexico. In the same year, Elder Llewellyn Harris visited the Zuni Indians in New Mexico. Here "about four hundred of these Indians who were suffering from smallpox were healed under his administration."17 Among others who were active among the Indian tribes of Arizona and New Mexico in the 1870's were Elders Wilford Woodruff, Lot Smith, Ira Hatch, Ammon M. Tenney, and Peter C. Christophersen.¹⁸ The early years of the 1880's also brought missionary activity among the Indians in Idaho and Wyoming.19

Meanwhile at the general conference of the Church in October 1875. elders were called to open the Mexican Mission. Elders Daniel Jones, Anthony W. Ivins, Ammon M. Tenney, James Z. Stewart, Helaman Pratt, Robert H. Smith, Wiley C. Jones, and Meliton G. Trejo began their activities across the Rio Grande from El Paso, January 7, 1876.20

But there is a brighter side. Members of the Washakie Ward, in northern Box Elder County, Utah, are for the most part, descendants of the Shoshones, whose Chief Washakie became acquainted with the leaders of the Church soon after the settlements were made in the Rocky Mountains. These Indian people were located at Washakie, with the assistance of the Church, in 1880. At that time Washakie Ward,21 now a part of Malad Stake, was organized.

And there is a similar ward in southern Arizona-the Papago Ward. The Indians here first came in contact with the Church, as the members of the Mormon Battalion crossed their country in 1846. Missionary work among them was begun in 1877. In 1884 the Papago Ward was created.22 It is now a part of the Maricopa Stake.

In the Roosevelt Stake of eastern Utah is the Whiterocks Ward, (Concluded on following page)

page)

**Personal files of Elder Spencer W. Kimball.

**Roberts, op. cit., V:587, ewoing Andrew Jenson, Church Chronologu, January 20, 1878.

**Roberts, op. cit., V:587, sept. 1878.

**Phid., V:589, sept. 1878.

**Andrew Jenson, Encyclopedie History of the Church, p. 828.

**Phid., p. 828.

**Phid., p. 828.

**Phid., p. 628.

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Missionary Work Among the Indians

(Concluded from preceding page) where red and white brothers work side by side in the Church.

Among the many chapels that have been recently dedicated was one which President David O. McKay dedicated May 5, 1952, in South Carolina, and in use by the Catawba Indians who are members of the Church. Many of the families of these fine members first heard the gospel message from Elders Henry Miller and Charles E. Robinson in 1883. Nearly one hundred heard the message at that time. Nearly all accepted it by baptism.²³ Today the branch is an active part of the South Carolina Stake.

One of the best missionaries to the Indians is an Indian with the fire of testimony burning within him. There are such missionaries now serving in the Indian mission fields of the Church. Perhaps this is what the Prophet Joseph Smith had in mind as he spoke to the members of the Council of the Twelve back in Nauvoo on April 19, 1843:

Take Jacob Zundall and Frederick H. Moeser, and ... send them to Germany; and when you meet with an Arab, send him to Arabia; when you find an Italian, send him to Italy; and a Frenchman, to France; or an Indian, that is suitable, send him among the Indians. Send them to the different places where they belong. Send somebody to Central America and to Spanish America; and don't let a single corner of the earth go without a mission."

Today the little heralded program where Indian children are taken into the homes of Latter-day Saint white families, there to be fed and clothed and cared for during the school year, is going forward as one of the many facets of taking the gospel to the Indians. These Indian youths go home to their own families during summer vacations.

There are now Indian members of the Church in most of the Indian reservations of the land and in many of the stakes of the Church.

²³Ibid., p. 121. ²⁴D. H. C., op. cit., V:368.

WHY I SING

By Louina Van Norman

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APRIL 1955 275

"Swiss Food Is Plain and Hearty,"

Says Margrit Lohner

ARGRIT F. LOHNER, who sings with enthusiasm and artistry and so inspires others to sing, has another artistic accomplishment. She is an excellent cook, specializing in dishes from her native Switzerland.

The average Swiss family lives simply, according to Margrit, and enjoys hearty but plain meals, with not a great deal of variety. The tourist in Switzerland finds the food very delicious and rather varied because there are the German, French, and Italian influences.

Breakfast is down to a very simple formula in all continental Europe, among the rich as well as poor people. It consists of bread or rolls, butter, jam, and a beverage. In Switzerland a farmer may also serve roesti (fried potatoes) to his laborers.

Dinner is served at noon as the main meal of the day. There is always a two-hour break for everyone to come home for this meal. Soup is a must with any noon meal, and there is a great variety of soups-all delicious. We are including two of Margrit's favorite soup recipes.

Supper is light-may include leftovers, cheese, cold cuts, open-face sandwiches, and often soup. All sandwiches are open-face and neatly decorated and served as hors d'euvres also. There is no need for the covered sandwich, since no one takes a lunch.

The Swiss eat many potatoes, and there are numerous ways to serve them. Salads are not eaten as a special course-they are served with the rest of the meal. Lettuce, cucumber, tomato, water cress, and tossed salads are the most commonly used. Interesting salads can also be made of cooked vegetables such as cauliflower or string beans. Never,

never do you see fruit in a salad in Switzerland, and their dressings are sour-made of oil and vinegar or lemon juice.

Vegetables are very important in the Swiss meal. They are served in great quantities, and it is usual to have a small serving of meat and several vegetables, rather than a large piece of meat and a spoonful of vegetables. Not every meal includes meat, and a restaurant may have separate menus for vegetarians. The vegetables may be boiled and a piece of butter added, or they may be creamed or baked.

The Swiss do not always serve a dessert with their meals. If it is served, sometimes it is simply fresh raw fruit-an apple or an orange. The pies are always open-facedjust a bottom crust. Now let's look at some of Margrit's recipes.

Potato Soup

- 6 medium-sized potatoes
- 2 carrots
- 2 stalks of celery
- 1 bunch green onions square butter
- tablespoon shortening
- 1 heaping tablespoon flour Salt to taste
- Dash of pepper
- 3 quarts water

Cut carrots, onions, and celery in small pieces and sauté in butter. Add peeled and sliced potatoes and water. Cook for one and one-half hours, Melt the shortening in another pan, add the flour, and brown lightly. Pour in soup and mix well. With a masher, mash the potatoes and cook soup for two minutes more.

Omelette Soup

The Swiss like omelettes and often have some left over. Cut leftover (Continued on page 278)

Margrit Lohner and her mother Louise Feh, preparing two Swiss desserts, Gugelhopf and apple pie.



Kusu Usur LDS. Cooks

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(Continued from page 276) omelette in small, narrow strips. Place in soup bowl, add chopped parsley, and pour in boiling, clear bouillon.

For a special treat, make fresh omelette, adding small pieces of ham or grated cheese.

Vegetable Platter

For a special dinner, cook several vegetables and arrange in the following manner:

In the center of a large platter place a whole, cooked cauliflower. Form a fence of asparagus, standing the stalks up around cauliflower. In small mounds place alternately peas and carrots and cover all with one square melted, lightly browned butter. Instead of asparagus a circle of Brussels sprouts may be used.

Roesti

This is the most popular way to serve potatoes in Switzerland.

Boil potatoes in skins and peel. Cut into thin even slices. Melt one-half square butter in frying pan, add potatoes, sprinkle with salt, and turn often until a golden brown color. Press potatoes down, add two tabelspoons of water. Then cover and let Roesti cook until a golden brown crust forms (approximately fifteen minutes). Turn onto a warm platter.

Roesti may also be made without the water and the pressing together of the potatoes, but it is always with butter and cooked to a golden brown.

Goulash

- 2 pounds veal, cut into cubes
 - pound lean pork, cut into cubes cup water
- heaping tablespoon flour
- 4 tomatoes
- 2 onions
- Salt and pepper

Chop onions, sauté in shortening, but do not brown. Add meat and flour and seasonings and sauté for two to three minutes. Add water and peeled tomatoes, cut in large pieces. Mix and bake for one hour at 250° F.

Wienerschnitzel

Veal cutlets, one-fourth inch thick Salt and pepper

- 1 or 2 eggs
- 1 to 2 tablespoons milk
- 2 heaping tablespoons shortening
- I cup fine breadcrumbs
- 1 tablespoon flour
- Lemon

Prepare meat by beating lightly. Cut skin off edges or make cuts into skin. Sprinkle with a few drops of lemon juice. Beat egg and add milk. Dip the cutlets first in egg mixture, then in bread crumbs, and do not stack but lay next to each other. Fry in hot shortening in frying pan four to six minutes, turning once. Place in warm oven without covering till served, to preserve the crispness of the crust. Decorate platter with lemon slices and parsley.

Apple Fritters

3 cups flour

2½ cups milk 3 eggs

½ teaspoon salt

6 apples—Delicious or Jonathan Shortening for deep frying Sugar mixed with some cinnamon

Combine flour, milk, eggs, and salt in small, deep bowl. Beat quickly until smooth. Let dough stand for one-half hour. Peel and core apples and cut into round slices, one-fourth inch thick. Dip in dough and fry in deep fat until light brown. Drip and sprinkle with cinnamon sugar. Serve with hot chocolate or Postum.

Gugelhopf (Swiss Pound Cake)

21/2 cups flour l cup milk

2 eggs

1 cup sugar 1/2 cup raisins

I square butter or margarine I heaping tablespoon shortening

11/2 teaspoons baking powder Grated lemon rind Lemon extract Pinch of salt

Combine the melted butter, shortening, and sugar and mix well for two minutes. Add two eggs and mix well for another minute. Add washed raisins and sift in flour and baking powder, lemon rind, and a few drops of lemon extract. Mix and add milk. Now mix again but not as much as you would mix a cake according to American recipes. Pour into well-buttered mold, preferably a mold for angel food cake with a hole in the middle. Bake at 375° F. for 45 minutes. Sprinkle with powdered sugar.

Pie

To make a fruit pie as they do in Switzerland, make your favorite pie crust and arrange in pan with edges fluted neatly. Place fruit in crust, pour custard sauce over, and bake.

Custard Sauce

2 to 3 eggs

cup cream or half-and-half

2 to 3 tablespoons sugar, depending on sweetness of fruit.

Apple Pie: Cut each apple into sixteen wedges and arrange them in circles on THE IMPROVEMENT ERA

the pie shell, just one layer of apples. Pour custard over.

Margrit learned her cooking secrets from her mother, Louise Feh. who was tutored by her own mother, a professional cook. Sister Feh had a reputation for hospitality and good cooking among the missionaries throughout Europe for over twentyfive years. Their home was at times facetiously called the "Feh Hotel," and a good treat was always waiting for guests. Missionaries had a standing invitation for dinner on Friday, and the homesick young Americans taught Sister Feh how to cook many of their favorites. Brother T. Bowring Woodbury, now first counselor in the Central States Mission presidency, helped her prepare the first Thanksgiving turkey and from then on she always served a turkey dinner on Thanksgiving, which, of course, is not a Swiss holiday. She learned to make lemon pie, raisin pie, and homemade ice cream.

Margrit was born in the Church and was one of the stalwarts of the branch in Zurich. She was a Sunday School teacher at fourteen, Bee Hive and Gleaner leader, YWMIA president, and branch organist. She met her husband, Werner Lohner, when she was Gleaner leader and he MIA superintendent in the branch in Zurich. She immigrated with her husband, baby, and parents in 1940. Shortly after the Lohners arrived in Salt Lake City their marriage was solemnized in the Salt Lake Temple.

Since living in Salt Lake City Margrit has been activity counselor in the Yale Ward MIA, music director of the Bonneville Stake MIA, the ward choir director, teacher of the genealogical class in Sunday School, and Sunday School chorister. She was appointed to the music committee of the general board of the YWMIA in 1950.

Margrit has been a member of the Tabernacle Choir since 1942, and she is looking forward to a trip with the choir to Europe in the summer. She sang the lead in the civic opera in 1941 and is a soloist for the Swiss Choir.

Werner and Margrit have three children—Richard 16, Fay 9, and Joyce 2. Another important member of the family is Sister Feh, Margrit's mother. (Margrit's father died in 1947.) It is through her helpfulness that Margrit is able to devote her time so freely to the Church and her musical interests.

APRIL 1955

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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 229)

1954, at the suggestion of a friend who is the resident manager of a travel agency, I was invited to direct a tour to Mexico during my Christmas vacation and take the picture of the horse myself. He volunteered to outline the tour. This opened a wonderful possibility. Thereupon the details of the arrangements were completed and I invited twenty people who I thought would be interested to accompany me in touring Book of Mormon lands.

This trip we named "A Tour of Ancient America and Book of Mormon Lands" with no thought in mind that Mexico, Guatemala, Honduras, and Yucatan constituted the only places where Jaredites, Nephites, and Lamanites had lived. But since we felt that at least some of the Book of Mormon peoples and their descendants had resided in this section of the country and archaeological evidences were abundant there, we gave our tour the foregoing title.

A three weeks' tour was planned. After making the itinerary, it was found that there were a few places in which I have been intensely interested for years to which the regular airlines did not go; for example, Bonampak, discovered in 1946 in the extreme southern jungles of Mexico, where likenesses of dark and light peoples were painted on the walls of one of the buildings, had been of extreme interest to me. I wanted to see these paintings which could be interpreted as an indication of Nephites and Lamanites having once lived in Ancient America. Also, I was very arixious to visit Palenque where the cross of Palenque and other crosses have been found, which connote that the inhabitants of that ancient city had been worshipers of the "White-Bearded God," which tradition claims had visited their ancestors. Mormons identify him as Jesus Christ. The belief in this God is often indicated by a cross to be found among the archaeological ruins. Since Dr. Alberto Ruz discovered the Egyptiantype burial at Palenque on June 15, 1953, my urge has been intensified to go there and study firsthand those great discoveries.

Thereupon plans were made for me to remain in Mexico and Central America after the members of the touring party returned to Salt Lake City, to take José Dávila with me, and to visit these and others of the archaeological sites. Our purposes were to take pictures of various archaeological remains and bring them back for Church use and also to write a series of articles for THE IMPROVE-MENT ERA. Following the return of the touring party members at the close of the three weeks' tour, the decision was made to take Otto Done, an expert photographer, with José Dávila and myself to all of the principal archaeological sites in Mexico, Guatemala, Honduras, and Yucatan for the purpose of taking moving pictures for the Church to which sound could be attached.

We contacted Dr. Eduardo Noguera, Director of Pre-Spanish Monuments in Mexico, and secured letters authorizing us to visit and take photographs at the major museums and archaeological sites in Mexico. In fact, the government officials and museum directors in Guatemala and Mexico (including Yucatan) gave us complete freedom to take pictures of anything we desired. Their graciousness could not have been surpassed.

Otto Done, José Dávila, and I headed south by plane from Mexico City to visit the stone at Izapa, situated in the extreme southwest corner of Mexico, on which is recorded, according to archaeologists, the Tree of Life, which Dr. M. Wells Jakeman's of Brigham Young University suggests may represent Lehi's dream as recorded in the Book of Mormon.

We continued our journey to Guatemala City and there rented a small, private plane in which we headed for the jungles. Elder Toby Pingree accompanied us in visiting Copan, Honduras, and Flores, Tikal Uaxactun and Huehuetango, all four places located in Guatemala. After flying to Yucatan and taking pictures at Chichen Itza, Uxmal and Kabah, Otto Done, José Dávila, and I again engaged a small private plane to carry us to Bonampak-the temples of the painted walls, located in the extreme southern jungles of Mexico. We then flew to Palengue and thereafter went to numerous other archaeological sites in Mexico. In fact, we visited thirty-four archaeological sites (Concluded on page 282)

⁵Matthew W. Stirling, Stone Monuments of Southern Mexico (Bureau of American Ethnology, Smithsonian Institution, Bulletin 138), Washington, 1943, p. 61.

⁶Dr. M. Wells Jakeman, Bulletin of the University, Archaeological Society, Provo, March 1933, pp. 25-49.

⁷I Ne. 81-82.



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Archaeology and the Book of Mormon

Concluded from page 280) and museums and took still pictures (35 mm.) for projection purposes and also moving pictures, all of them for Church use. I feel that our trip was very successful, educational, and certainly enjoyable.

Finally my wife wrote to me, informing me that there were some archaeological ruins in our back yard, and so after six weeks and two days' time I came home to see them-an unusual but effective way to bring a husband home.

A series of articles will follow in the ERA in which an account of our tour will be given and an evaluation of the Book of Mormon evidences made.

Long Night Moon

(Continued from page 237)

The light changed, and Vicki jabbed the accelerator. The car squealed around the curve and climbed the slope to White Cottage.

That night Wanda wrote a letter to her mother telling of her happiness. Long after she had finished, and her roommates were in bed, she sat in the darkened room and watched the lights of the town shining through the pine trees. What will you weara red velvet gown, and a feather in your hair?

Wanda smiled bitterly remembering the night she and Mother made her red velvet dress. The long envelope from Woodlawn had finally come that day, and she had been accepted! Mother opened the old trunk in the corner, and brought out the full-gathered, dark-red velvet skirtthe skirt Grandmother had worn when she visited the Indian Bureau in Washington.

"It will make you a beautiful dress," Mother said, holding up the shapeless garment. "Let's see what magic our fingers can work," and Mother' hand trembled a little as her scissors began to rip the seams.

They ripped and stitched, and before they went to bed they had finished the dress. What a beautiful dress it was! Full sweeping skirt, gathered at the waist under a wide, soft belt! Its color brightened the rich amber of Wanda's skin and kindled a glow in her dark eyes.

Mother's weather-worn face shone with pride. Roughened fingers touched

"It's the soft folds of the skirt. beautiful! Your first party dress, Wanda!"

A red velvet gown, and a feather in your hair? Vicki's jeering laugh echoed in Wanda's mind, and a hot flush stung her cheeks. Wearily she went to bed.

The next morning when Wanda and Ruth came in with the mail, the living room was filled with waiting girls. They surrounded Ruth, plucking letters out of her hand before she could finish reading the names.

"Wanda Caswell," Ruth's voice intoned, and Wanda, on the fringe of the crowd, held up both hands until the letter was passed back to her. On the way to her room she opened her mother's letter, and her eyes widened-a money order. Ten dollars! She read the postscript first. "The money is for tickets to the winter concerts," her mother had written in a laborious hand.

In her room Wanda put the money order in her purse and began to get ready for classes.

Sue and Mary and Janet burst into the room assembling books and getting into topcoats.

What's wrong, Wanda?" said Sue. "You look bushed."

Wanda faced her roommates and opened her lips, but they didn't give her time to speak.

"Oh, Wanda. Stop worrying!" "You'll win. I know you will!"

"You will simply sweep the school!" And the voices floated back as the girls ran down the corridor.

Deep lines puckered Wanda's forehead. Her roommates thought she was worried about winning, but that wasn't it. Her red velvet dress had seemed so beautiful at home-but here at Woodlawn? Angrily she pushed Vicki's taunt out of her mind and hurried to the classroom.

Be yourself, Wanda, she thought, and you will be free. The slumbering echo of Ruth's words stirred in her

When she was passing Miss Penny's Dress Shop, she was brought up sharply. The manikin in the window wore a pale blue organdy, nipped in at the waist and spreading gracefully down to the ankles. Draped over the shoulders was a gossamer-thin scarf of cloudy blue. Wanda pressed her forehead against the cool glass. In her mind she saw the packed hall on Saturday night and girls walking out to make their speeches. And she was

(Concluded on following page)



Pleasant Grove schoolgirl is also a champion cool

Teen-Age Cook Wins Sweepstakes Award

Mrs. Movle takes time out from her busy day to admire daughter Irene's scrapbook of prize ribbons. Irene has won 22 altogether-and just last fall she took a big sweepstakes ribbon at the Utah State Fair.

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LONG NIGHT MOON

(Concluded from preceding page) with them, moving slowly, her blue organdy swirling, the scarf floating on her shoulders in graceful billows.

Suddenly she caught her underlip between her teeth. There was the ten dollars Mother had sent. . . .

 ${
m A}$ PLUMP, graying woman came toward her, and seeing the kind smile, Wanda could understand why cottage girls carried their problems to Miss Penny. "Something for you?" Miss Penny asked.

"The dress in the window. I was wondering-how much does it cost?"

Miss Penny brought out the dress, studying the price tag. "It's marked \$14.95, but tomorrow is sale day . . . ?"

Wanda's heart pounded. "Mind if I just try it on?" she said, beginning to slip out of her coat.

"Not at all, dear." Miss Penny slipped the dress over Wanda's head and adjusted the scarf around the smooth shoulders.

Wanda moved across the carpeted floor and turned before the three-way She caught her breath, ecstatically. The crisp folds of the skirt shimmered in the soft light, flowing and swirling as she walked.

"It's wonderful!" she whispered. "If I had this, I would be like the other girls Saturday night, wouldn't

"Are you in the contest?" Miss Penny asked, and Wanda nodded.

Suddenly she had to tell Miss Penny how things were. "I have ten dollars," she said. "Mother sent it to me-for the concerts, really. And I have the money for my kitchen job every week. Of course," Wanda's eyes appealed to Miss Penny for understanding, "I do have my red velvet —but here at Woodlawn. . . . '

Miss Penny stood back and eyed the blue organdy. "I-don't know," she spoke carefully. "The blue doesn't seem quite your dress. Red velvet, now-that would be beautiful. And it would be a shame to miss those concerts. Why don't you dream over it tonight? If you decide to take the organdy, come back tomorrow, and we will talk about the price. Okay?"

Wanda nodded her agreement and put on her blouse and skirt. "You are kind, Miss Penny," she said when she was ready to go. "If I take the dress, I'll be here early in the morning."

After dark that night Ruth had to go to the post office with a special delivery, and she asked Wanda to go with her. On the way home they passed Miss Penny's shop, and Wanda turned her face away from the bluc dress in the window. Then somehow the words began to spill out and she was telling Ruth the whole story.

"It's terrible, Ruth," Wanda finished. "Being different, and afraid someone is laughing at you."

They had reached the cottage and were climbing the steps. Before they separated Ruth put her arms around Wanda's shoulders and held her tight. "You're swect and fine, Wanda. But you'd be happier if you would just be yourself-get over your fcar of what others say or think."

 ${
m A}^{\scriptscriptstyle {
m T}}$ LAST it was Saturday night, and Wanda waited with the others in the wing and heard the clatter of the crowd. The program began, and each girl took her turn on the stage, as whirlwinds of applause rang through the hall. Finally Wanda was waiting alone. She crossed the room and turned before the long mirror, her full sweeping skirt of red velvet bellowing as she turned. The woman at the door motioned her to come. She steadied herself and crossed the stage, holding her head confidently, smiling happily. She took her place at the stand, and when she began to speak there was warmth and urgency, and the breath of life in her words.

"We are individuals," she said in closing. "Each one different from the other. Each girl's background is her own rich heritage. I'm proud of my heritage, girls. I am going to try to be true to it."

There was an instant of silence after Wanda had finished. It was so quiet she could hear her velvet skirt swish as she turned to cross the stage. And then the applause burst, rolling down the aisles, thundering up to the stage.

Across the stage in the wing, Wanda paused by the uncurtained window and looked up at the moon, shining through the pine trees. Long Night Moon, her people called it, but as its warm glow was reflected in her happy heart, Wanda knew that her long night of fear had passed.

Indian Traditions

(Continued from page 241)

Should they be caught in one, they stand upright with their right hand on their breast, the left hand on their head. They do not want to be carried away as were the people many years ago.

The Navajos believe that shortly after these days of darkness and destructions, a great white personage appeared to the people and taught them and lived among them and brought them much good.

The tradition of the "Great White God" is prevalent among most of the tribes, in fact, among all of the tribes that I know. It is in the Mayan and Aztec traditions. After the visit of the "Great White God" there were many years of peace. The people joined together and lived as one. And for many, many years there were no wars, no bloodshed, and all the good things of life were enjoyed. Then came a period of time in which they began to fight again. Wars and contentions broke loose, at the end of which the white people were destroyed. Only the Indians were left.



Again they had a period of fighting and dissension, and they broke up into many tribes with different languages.

The people lost their records and their "books." But as the Hopis say, "We were not left without hope; we were told that some day young white men, with blue eyes, would come knocking at Hopi doors and would bring back to us our records and our true story. They would come from the east, and we would know them by their outstretched hand, and they would call us 'my brother' and 'my sister.'"

They, too, are expecting the return of the "Great White Spirit." They are expecting the return of their true church which will come in the days when there is much confusion upon

(Concluded on following page)



Many women prefer hot starch because hot starch penetrates best. And the wonderful thing about using Faultless Starch is that you can make it any way you please—hot, cold or bottled. If you're now limited to just one way to starch, try good old Faultless Starch.



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INDIAN TRADITIONS

(Continued from preceding page)

the land. There will be many churches, each claiming to be right. They are to join none of these churches but are to worship in the kivas until the time comes that the proper messengers with the proper signs are found. One does not have to delve deeply into history to learn of the genuine welcome that was given to Cortez and Pizarro by the tribes of Mexico and Peru.

Among the Hopis, too, at the present time, is a "stone book." I have seen it, but only a few white men have had that privilege. I cannot describe it because I have promised not to speak of it. I can only say that at a distance of four or five, feet anyone would easily take it for a modern book. Their stories say that the mate to this book will be brought back to them. The books will be opened, and someone will be able to read the message in them.

The principle of eternal marriage is not new to many of the tribes. The Hopi wedding, a beautiful ceremony, with the bride dressed in a lovely white garment woven by the hands of her financé, is a sacred affair, and is meant to last for the eternities. It is not until "death do you part." Children are pure, they believe, and need no baptism or ordinances. When they die, they return immediately unto the God who created them. For that reason, children are never buried. They are taken to the cracks of the rocks in the cliffs where the spirit may pick up the bodies easily.

Indian tribes have their own ceremonies. They have their own religions. This was particularly true before the advent of the so-called Christian churches among them. Even today the faithful still cling to their native tradition. Some of them profess Christianity and give token obedience to the so-called Christian churches, but deep in their hearts they still are waiting for the return of the Great White Spirit and the truth.

In many dances, which are largely prayers, significant handclasps are sometimes given. Connected with some of these kiva ceremonies is the wearing of certain types of clothing, and in these clothing are certain marks sacred to the people. I have been told that only the faithful may wear these marks in their clothing,

and that only the very good and true may receive these ordinances.

Čertain washings and anointings are common in many tribes. Usually these are done with water and corn pollen or corn meal, all of which are sacred to the Indian. If it were not for violating confidences I could take you among the Utes and Piutes, and tell of certain "ordinances for the dead." Among many of the tribes there is a tradition that some day the people will lose their dark color and become white.

Some months ago I spent a few days in the hinterlands of the reservation. Among others that I visted was an old medicine man. His home was so remote that up to this time he had never heard the gospel. As we sat in his home, I began the story of the gospel, using his lovely daughter as an interpreter. As the story progressed, I could see his interest rising, and by the time our story reached the part of the visit of the Savior to this continent and his choosing of the Twelve, he could contain his eagerness no longer.

In his native tongue, for he could speak no English, he said, "I know of that," and putting up his hands he named the Twelve disciples chosen by the Savior. He gave them all names and in order. As the story continued, more and more he entered into the discussion, supplying parts of it. He was so completely enthralled that he seemed not to notice that we were white people. He fitted in the stories of the people with the message of the restoration.

Later on in the day, as we sat in the shade visiting, I asked him if he would let me have and write the names of the Twelve as he had given them. He thought a while and then cautioned that should I write, I must never give them to the world. They were sacred, and not to be used lightly. But, since I was his friend and knew the story anyway, he would give them to me and I might write them if I would keep them to myself. He then named them one by one, each in its place; there could be no variation.

As we sat there visiting, I thought to try him on another point. "Which of these Twelve are the three that did not die?" I asked. His eyes flashed, he looked at me searchingly. I seemed to read the thoughts in his

mind, which were something like this. "How could you white men know about such things?"

I said further to him, "Yes, I know about it. It is here in your book, the Book of Mormon. It is no secret. Your forefathers wrote it, and we have it here. I just wanted to see if you could give me the names of the three."

He sat for some time with his head bowed, and then finally looked up and said, "The names of the Twelve I have just given you, are not the Twelve that he chose on this continent, they are the Twelve that were with him across the waters before he came here. Their names are sacred and must not be used lightly." After some little time I asked him if he would give me the names of the Twelve chosen here. He looked up at me with a twinkle in his eye and said, "My friend, you have had enough for one time. Come again some other time." He got up from the log and hurried away and busied himself with some sheep that were in the pen. As I sat there pondering, his wife came over and warned me again of the sacredness of what I had learned and suggested that they should only be used on rare occasions.

On other occasions I have been told the story of the three who never died. Some of the old patriarchs claim that they have seen the three, that they have sat with them in conference and have discussed the program of the Navajo people. said one, "They are not just like us although they look like it. They are not dead, but something has happened to their bodies because they can sit with us in council and then, quick as a flash, they are clear across the reservation with another group of Navajos. I do not know how they do it, but I know them and have talked with them many times."

I have scarcely scratched the surface of even the few things that I know, and I am sure that there are countless items of interest and information that have not come to my attention.

It is interesting to note, in closing, that I know of no Indian language in which one can take the name of the Lord in vain. Indeed, I do not know of an Indian language in which they can even swear. They have to learn English or some white man's language before they can defile the name of Deity.

APRIL 1955

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Your Page and Ours



AN LDS FAMILY GET-TOGETHER

For "Do You Need the Family Hour?" Dr. Rex A. Skidmore's For "Do You Need the Family Hour?" Dr. Rex A. Skidmore's article in the September 1954 Eas, we used a picture from our files of a typical LDS family. Elder Z. Reed Millar of Boise, Idaho, formerly president of the Boise Stake, recognized the family as his, and when the group was together at New Years had this new picture taken, just to show the Eas family how his family has grown. All are active in the Church, and Elder Millar believes that the family hour has helped to accomplish this.

Phoenix, Arizona

Dear Editors:

WE HAVE twenty-five years of the Era in our home, all bound in W dark green. They are a wealth of knowledge. We have collected them for our children and grandchildren. If everyone felt as we do about the ERA, the Church wouldn't need ERA directors to go out seeking subscriptions.

Mr. and Mrs. W. J. Duke

Canceri signale 1. Any sore that does not heal in the breast or elsewhere 2. A lump or thickening 3. Unusual bleeding or discharge 4. Any change in a wart or mole 5. Persistent indigestion or difficulty in swallowing 6. Persistent hoarseness or cough 7. Any change in normal bowel habits

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Provo, Utah

Dear Editors:

DO NOT know whose idea it was that led to the termination of that highly exasperating practice of scattering dissected portions of sermons and articles throughout the pages of the Era, but I heartis serious and affices throughout the pages of the ERA, but I heartily thank you, or whoever else was responsible, for the blessed words,
"Continued on following page," and for at least a partial relief from
the annoyance of having to break the thread of thought two, three,
or more times during the reading of one selection.

The "fragmentary method" of printing a valuable sermon or article
seems to me to be akin to the had taste which too fragmently leads

seems to me to be akin to the bad taste which too frequently leads to untimely advertising on a "good" radio or TV program—"and now a few words from our sponsor (or some other public annoyance)"—and to a hardening of the heart (if not the arteries) of

previously interested listeners.

But, despite all the foregoing, the ERA is inspired and inspiring, and—after about forty years of my experience with it—better than

Gratefully yours, /s/ Norman Dunn

Murrieta, California

Dear Editors:

THANK you so much for sending your beautiful magazine! I had no idea it would be so large and complete. Also, I noticed that you have an excellent array of poetic talent! I am very dubious that any of my mediocre attempts will successfully compete with them. All of them, and especially "Wings to the Light" by Maryhale Woolsey (May 1954, page 299) are beautiful! Sincerely, /s/ W. E. Whitney

Spring does strange things to people. We received the following with a manuscript, from Prescott, Arizona:

Dear Sire: Enclosed. . . .

Not just poetry, But verse Wouldst have you buy, Wouldst fill my purse.

Verye sincerelye yours, /s/ Shirley Howard

Yokosuka, Japan

Dear Editors:

A LONG with my change of address, I would like to thank you for A THE IMPROVEMENT ERA coming to me most the time I was in the service. It has really been a help to me at times and has answered questions that I have never taken time to ask and things I have never given much thought to. I can't sum it up on paper, but I would like to thank you for it.

H. O. Durrant

AN EXPRESSION OF APPRECIATION

The LDS servicemen at Camp Schimmelpfennig, Sendai, Japan, send their picture, their appreciaiton for Church membership, and their thanks for their copies of The Improvement Era, with the counsel of the General Authorities, that come to them regularly.



THE IMPROVEMENT ERA

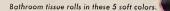
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Many said, "It'll never fly," as the Wright Brothers turned their frail bi-plane into the unpredictable wind at Kitty Hawk. But the plane did fly, confounding the critics, and fulfilling a dream almost as old as man himself. The science of powered flight has made tre-mendous strides since 1903. Where the fledgling Wright plane flew a few feet, great air liners now span the oceans every few hours. Men and planes soar soundlessly to the upper reaches of the earth's atmosphere - and aspire even beyond.

Less than two years after the Wright Brothers' famed exploit, a handful of young businessmen founded a new life insurance company - in June, 1905. They didn't attract much attention at the time, but over the intervening years Beneficial has grown soundly to become one of the West's great life insurance institutions, with more than

a quarter billion dollars of life insurance in force.

Insurance (Is your Life this urance David O. McKay, Pres.



Salt Lake City, Utah

Our General Agents



Harry J. Syphus, who joined the company in 1927, heads the Beneficial agency with offices at 22 Richards Street at 22 Richards Street Twenty agents located in Salt Lake City, Magna, and Tooele in Utah, and Panaca, Nevada serve Salt Lake and Tooele Counties in Tooele Counties in Acoustic Counties and and eastern Nevada.



Roy Utley, another veteran agent, with the firm since 1932, heads the Beneficial agency serving Los Angeles County from offices at 3055 Wilshire Blvd. Nineteen agents are located in Los Angeles, Compton, Hawthorne, Compton, Hawthorne, Bellflower, Puente, Downey and Lynwood.